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AMERICAN Missionary Register.

VOL. I.]

FEBRUARY, 1821.

[No. 8.

Reports of Societies.

SIXTH ANNUAL REPORT OF THE BAPTIST BOARD OF FOREIGN
MISSIONS FOR THE UNITED STATES.

DELIVERED APRIL 26, 1820.

*Rev. Dr. WILLIAM STAUGHTON, of Philadelphia, Corresponding Secretary ;
JOHN CAULDWELL, Esq. of New-York, Treasurer.*

IN May 1814, a number of Delegates from Missionary Societies and other religious bodies of the Baptist denomination, in various parts of the United States, convened in the city of Philadelphia, and organized an Institution, entitled "The General Missionary Convention of the Baptist Denomination in the United States of America, for Foreign Missions." The Constitution then adopted, requires that a triennial Convention should, thereafter, be held, consisting of Delegates, not exceeding two in number, from each of the several Missionary Societies, and other religious bodies of the Baptist denomination in this country, which should regularly contribute to the general Missionary fund, the sum of one hundred dollars, or upwards, per annum. It also provides for the triennial appointment of twenty-one Commissioners, who are styled the "Baptist Board of Foreign Missions for the United States," and whose duty it is, to manage the concerns of the Institution, during the recess of the triennial Convention.

The first Board of Commissioners met in Philadelphia, and commenced their operations on the 24th of May, 1814. At this meeting, the Rev. Luther Rice was appointed a Missionary, to travel through the country for the purpose of exciting a Missionary spirit, and forming Auxiliary Institutions. The Rev. Adoniram Judson, then a Missionary in India, was also taken under the care and direction of the Board. An appropriation was made for the support of Mr. Judson and his wife, and an order was passed, directing him to pursue his pious labours in such parts of India, as, in his judgment, might appear most promising.

At a meeting of the Board on the 11th of April, 1815, Mr. George H. Hough was appointed a Missionary. On the 25th of May, he was solemnly set apart to the Missionary service, and was directed to proceed with his family, by the earliest conveyance, to join Mr. Judson at Rangoon, in India.

On the 14th of June, 1815, Mrs. CHARLOTTE B. WHITE was admitted as a member of the Burman Mission, and was requested to proceed to Rangoon in company with Mr. and Mrs. Hough and their two children. The whole family embarked for Calcutta on the 11th of December, 1815; and arrived at that port on the 23d of April, 1816.

On the 15th of May, 1817, Messrs. James Colman and Edward W. Wheeler
February, 1821.

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lock, were appointed to the Missionary service of the Board, in Burmah; Messrs. James E. Welch and John M. Peck to Missionary service in the Missouri Territory; and the Rev. Mr. Ranaldson to Missionary service in New-Orleans and its vicinity. The two former, with their wives, arrived at Rangoon, on the 19th of September, 1818.

On the first Monday in September, 1817, the Rev. Isaac McCoy was appointed a Missionary to the Indians in the vicinity of the Wabash; and on the 6th of October in the same year, the Rev. Humphrey Posey, was appointed a Missionary to the Cherokees.

In April, 1818, measures were taken to establish a Theological Institution under the immediate care of the Board; and the Rev. Dr. Staughton, of Philadelphia, was appointed "Principal in the Institution; and the Rev. Ira Chase, Professor of Languages and Biblical Literature."

In July, of the same year, the Rev. Samuel Eastman was appointed a Missionary for the vicinity of Natchez and St. Francisville; and the Rev. Henry George, a Missionary to the Sandusky Indians.

This brief sketch of the origin and progress of the "Baptist Board of Foreign Missions for the United States," brings us down to the date of the proceedings embraced in the Sixth Annual Report; an abstract of which will now be given.

Death of two Vice-Presidents.

After a short introduction, the Board of Managers pay the following tribute of respect to the memory of two of their Vice-Presidents, and an honorary member of the Convention:—

They deeply feel the loss they have sustained, in the removal by death of two of their Vice-Presidents, Thomas Shields, Esq. and the honourable Judge Tallmadge. They lament also, the removal of an honorary member of the Convention, the excellent Governor Rabun; but it is their consolation, that these valuable men have departed, as they trust, to receive "the recompense of reward," and that while the glory of man is as the flower of the field, the word of the Lord endureth for ever.

Theological Institution.

From a serious consideration of the duty enjoined in the fourteenth article of the Constitution, and particularly from the communication made by the President of the Convention, at the last triennial meeting, the Board felt it their duty to "bring to full effect," as early as practicable, the subject of "assisting the education of such pious young men as appeared to be called of God to the work of the ministry." The "Plan," submitted to the Convention, was referred to a

committee of the Board, who, after a delay of twelve months, stated in their report, that "they approve, in the main, highly of the plan the President proposed, and are of opinion that it will, ultimately, in substance, probably in a few years, be found in successful operation." They, however, stated, that "until it can be accomplished, and for its accomplishment very ample funds must be obtained, something may be done that will prepare the way for more comprehensive measures." The expressions "competent and distinct funds," used in the Constitution, were understood by the Board to intend funds distinct from those collected for missionary purposes, that should be found competent for commencing, rather than for completing, an Institution of the kind contemplated; and were of opinion, that scarcely any thing would more usefully lead on the design to the wished-for perfection, than the diffusion of pious young men among the churches, who might be assisted in their education, and whose profiting should appear to all. The Board endeavoured to call in the sentiments and co-operation of Education societies, and of brethren and churches around, that might aid in the work. They held, for this purpose, a special meeting in New-York, in August 1818; when the subject was taken into solemn consideration; a Plan sketched

for the perusal of churches and associations, subject to any changes or modifications which their judgment and piety might suggest; and proper provisions made for the accommodation of students and the temporary superintendence of their education. A considerable number of young men have already entered, some on their own foundation, but most of them depending on the distinct funds that have been and shall yet be collected, for their education and support. The Board have reason to believe that much good has already been done, and they trust that the Convention will be guided by Divine wisdom in all the measures on this important subject which they may be led to adopt. It has been stated to them by the Agent, that a lot has been procured in Washington city, peculiarly eligible for the erection of suitable buildings for the Institution. The Board are aware of many advantages that would attend such a location, but have resolved to leave the subject entirely to the decision of the Convention. A considerable number of books have been gratuitously obtained, furnishing the commencement of a library, which, it is believed, may easily be enlarged to a very considerable extent.

Periodical Publication.

From the numerous communications received by the Board, and from the importance of circulating missionary information in remote sections of the Union, the Board became impressed with the idea, that a periodical publication had become desirable. They had reason to believe that it would enhance the funds for missionary usefulness, and notwithstanding the comparative infancy of the work, and the extreme pressure of the times, they retain the persuasion still. The only difficulty that offered, arose from the existence of an excellent periodical work, edited by brethren in Boston, for whose piety and talents they entertained a high idea, and in whose prosperity they were prepared ever to rejoice. They were, notwithstanding, aware that that publication must be circulated with difficulty, and at an expense that would not attend a work issued at Philadelphia. They saw that their communications, if introduced into the American Baptist

Magazine, must swell it to an impracticable mass, and were of opinion, that in so large a country as ours, two, and even more of such publications, could not be regarded as an excess. The sincere esteem they felt for their Boston brethren led them to submit the idea to their consideration, in the most delicate and affectionate manner in their power. They are grateful for the christian dignity and love with which their communication was received. They consider the MAGAZINE and the LUMINARY as fellow-helpers in the cause of Christ.

Missionary Stations.

The minutes of the Board will exhibit the circumstances of the several mission stations, in America and in Burmah. The Board, however, take pleasure in stating to the Convention, the leading outlines of their present condition.

Mission at Rangoon.

Of the state of this Mission, the Report* presents the following outline:—

The mission at RANGOON is, on the whole, in a prosperous state. A *sayat*, or small building, has been put up on a public road, where Mr. Judson has daily opportunity of conversing with the natives, and of preaching among them the unsearchable riches of Christ. Mrs. Judson is also actively and usefully engaged. One Burman has already been baptized in the name of the Lord Jesus, and others have shown indications of spiritual concern. Mr. and Mrs. Colman are diligently occupied in acquiring the language.

Some circumstances attending this mission, at the same time, create painful regret. Mr. Hough has removed with his family, on his own responsibility, from Rangoon to Serampore. The Board hopes he has been influenced by higher motives than the fear of man or the love of ease; yet they cannot but consider his conduct as unwarrantable in its nature, and in its tendency injurious. The

* Since the date of this Report, advices have been received communicating the unpleasant intelligence, that the Missionaries at Rangoon have been compelled by circumstances, to retire from the station, at least for the present.

Board are of opinion that he has virtually removed himself from under their patronage. They wish the Convention to consider and determine on his case. Mr. Judson has written for another printer. The President of the Board suggested to them a brother supposed a suitable person, now a student at Waterville. The Board deplore the death of their young Missionary Edward W. Wheelock. He seemed to possess the genuine spirit of a herald of the cross. In the spring of his usefulness he is taken away.— Surely the footsteps of the Lord are in the deep.

Mr. Price, a young brother who has been studying medicine, with the expectation of being useful at Rangoon as a physician and as a missionary, has recently graduated, and is waiting the voice of the Board in reference to his sailing. The Board would just add, that at the request of the brethren in Burmah, they have voted for their use a copy of Dr. Rees' Cyclopædia.

Indian Missions.

It has been the prevalent sentiment of your Board, that in order to the reform, civilization, and, with a Divine blessing, the ultimate conversion of the Indians to the faith of the gospel, it is of the first importance that missionaries fix their abode in the midst of the tribes. Mingling with them in daily conversation and habits, they have considered most likely to conciliate their esteem and establish their confidence. The opinion of some of the brethren in Kentucky, leaned to the idea, that the better method was to bring Indians from the recesses of the forest, and inure them to the usages of civilized life, with the hope that they might become themselves the instructors of their brethren. A school for this purpose has been established at the Great Crossings, Kentucky, under the direction of the Rev. Mr. Ficklin, and buildings have been erected for the accommodation of several Indians, which reflect honour on the beneficence and zeal of the brethren and friends of Indian reform in that part of our Union. The Board are happy in attempting every measure that may promote a design alike benevolent and

evangelical. They are happy in being able to state to the Convention, that some misconceptions, founded on the idea that the Board were averse to every attempt to instruct our aborigines at a distance from their native settlements, have, by the pious and zealous endeavours of their agent, been removed. The Society in Kentucky has placed itself under the direction of your Board. A superintending committee has been appointed, consisting of some of the most worthy brethren and friends near the Great Crossings, and appropriations have been made by the Board for the promotion of the interests of the school.

At St. Louis and St. Charles, Mr. Peck and Mr. Welch have been labouring for the last three years. At the former place a church has been constituted. These brethren have made repeated excursions into the surrounding country, not without success. As emigration to the banks of the Missouri, and with it the settlement of ministers, have of late greatly increased, the Board incline to the idea, that it would be best to remove Mr. Peck to a station more directly Indian; either to some point westward of St. Charles, or, which they have thought most desirable, to place him as an associate with Mr. McCoy or Mr. Posey. Mr. Welch seems desirous of continuing at St. Louis, and would be happy in the support of the Board there. These points are left for the decision of the Convention, or of the larger meeting of the Board that will take place before the return of the delegates.

The ILLINOIS station is prosperous, though its prosperity was impeded some months ago by the severe affliction of brother McCoy and family.

The labours of brother Posey among the CHEROKEES, in preaching the gospel and establishing schools, suffered, about twelve months ago, an undesirable suspension, arising from the uncertainty whether the natives would continue to inhabit the country of their forefathers or remove farther westward. They have resolved on continuing as before. The Board have thought it proper to make liberal appropriations for a vigorous and

comprehensive school and Mission establishment. A brother of the name of Dawson, who is well acquainted with the Lancasterian mode of instruction, has gone as an assistant to brother Posey. The Indians discover a sense of gratitude and joy, and a readiness to receive instruction, that is truly pleasant.

From a recent communication from brother Ranaldson, at St. FRANCISVILLE, they learn that his labours are abundant, and followed with the blessing of the Lord. A young brother of the name of Samuel Eastman, was for twelve months employed in the vicinity of NATCHEZ. He declines further support, but wishes to be considered under the wing of the Convention. It is believed that his prospects of usefulness are highly pleasing. A brother named Daniel M'Call, wished to go out to Louisiana under the patronage of the Board. His piety and character afforded the highest satisfaction; but some difficulties lay in the way of the appointment which the Board could not control. They voted him, however, one hundred dollars to assist the removal of himself and family, and have since received satisfactory assurances that his services are highly acceptable, and promise much good.

The Board, since the last session of the Convention, appointed Mr. Henry George, for three months, a Missionary among the WYANDOTT and SANDUSKY INDIANS. They believe that he fulfilled the appointment with zeal and fidelity; but several considerations induced the Board to discontinue the station, particularly as mere visits to the Indians promised much less success than the residence of a Missionary among them.

A communication was sent to the Board from the late Governor Rabun, on behalf of the Georgia Association, on the subject of a mission in their neighbourhood among the Creek Indians, particularly wishing some suitable person might be sent thither. The Board requested brother Rabun and his Christian brethren to look out some qualified brother in the vicinity of the Indians, in which case the Board were prepared to render every aid in their power. They have since had

the pleasure of renewing this assurance to brother Mercer, who has succeeded the deceased in the secretaryship of the Association.

African Mission.

The Board have received under their care, two coloured brethren, Lot Carey and Collin Teague, members of the Baptist church at Richmond, who expect shortly to sail for Africa, assisted by the American Colonization Society. These brethren are both ministers of good acceptance, and are eager to testify, in the land of their ancestors, the gospel of the grace of God. The Board has afforded them some assistance; but it is expected that they will, in a good degree, support themselves.

Conclusion.

Ten thousand dollars annually, having been voted by Congress for Indian reform, it appeared desirable that a deputation from the Board should wait on the President and Secretary of War, and solicit some part of the appropriation. The Board have the satisfaction to report, that the officers of government received the request in the most amiable and respectful manner, and gave every assurance that could be wished of their disposition to co-operate. Since that time they have made several considerable contributions, and promise more, in proportion as our sphere of labour among the aborigines shall become enlarged.

The Board most respectfully call the counsels of the Convention to the subject of legal incorporation. Until this be effected all monies belonging to the Convention, already possessed, or that yet may be received, must be held by a very uncertain tenure.

It is with pleasure the Board announce to the Convention, that they have enjoyed, in their deliberations, the most delightful harmony. Discussion has never created disesteem. They desire to offer gratitude to the King of Zion, who has assisted them to perform the duties of their office with love, and peace, and joy in the Holy Ghost. They commend their labours to the consideration of their brethren of the Convention, and to the blessing of the God of Missions.

FOURTH REPORT OF THE NEW-YORK EVANGELICAL MISSIONARY SOCIETY.

PRESENTED AT THE ANNUAL MEETING, HELD IN THE BRICK CHURCH,

ON WEDNESDAY, DECEMBER 6, 1820.

*Corresponding Secretary, Rev. GARDINER SPRING, D. D.**Treasurer, Mr. THOMAS WEBSTER.*

THE Annual Meeting of the Society was held on the Evening of the day, which had been appointed by the Executive of this State as a *day of thanksgiving and prayer*. The Report commences with a pertinent allusion to this circumstance; and then proceeds as follows:—

Death of one of the Society's Missionaries.

At the last anniversary meeting, it will be recollected, that an appeal was made to the Society on the important question of continuing their support to their Missionaries, the Rev. DAVID TENNY and the Rev. CHARLES S. ROBINSON, whose year of exemplary and useful labour, in the Territories of Missouri and Illinois, had expired. Upon the recital of the wants of those destitute people, the heart of Christian sympathy was opened, and the hand of benevolence extended, to afford relief: but the Board soon after received the melancholy intelligence of the death of Mr. Tenny. This devoted servant of the Most High, was, on the 21st of October preceding, called to rest from his labours, and to enter upon his everlasting reward.

From the high sense which the Board entertained of his fidelity and devotedness to his Master's service, they caused a plain monumental stone to be erected at the grave of Mr. Tenny, at Shoal Creek, in the Territory of Missouri.

Mission to the State of Illinois, and the Missouri Territory.

In the last Report of the Board, a detailed account was given of the extensive and useful labours of Mr. Robinson, at various places in the Missouri Territory, as well as of his exertions in the State of Illinois. After the expiration of his term of service, Mr. Robinson continued to labour in the Missionary field which had been assigned to him. In a letter, dated May 9, he thus writes:—"Since my annual Report, I have been called by

the Great Head of the Church, to no ordinary affliction. The death of my dear brother, Tenny, was more trying than you can well imagine. Little did I think he shared so much in my affections. But the Lord has taken him home, and it becomes me to be submissive."—From his journal, it appears that his labours, during the autumn, were truly arduous owing chiefly to the number of his stations, and their distance from each other. His health afterwards becoming impaired he was led to think of returning, but was not willing to leave the field unoccupied. He at length resolved to confine his labours to a small district, and accordingly fixed his residence at St. Charles, designing to preach there one half of the time, and the other half at Dardennò, 18 miles above, and at the Point, about 10 miles below, at the confluence of the Missouri and Mississippi rivers. He mentions, with deep interest, the great want of able and faithful Missionaries, and the wide door that is open for the reception of every error on the subject of religion." In conclusion, he remarks, "My meetings are much more numerous attended this spring than they ever have been before. Our infant Missionary Society here promises to flourish."

Mission to the County of Genesee, State of New-York.

The commission of the Rev. John F. Bliss, your Missionary at Murray, (now Clarkson,) county of Genesee, was renewed upon the expiration of his former term of service. The Board have received from him, in the course of the year, frequent communications of an interesting nature. In a letter, dated May 24th, he observes, "I have been devoting

one-third part of my time to Missionary labours at Sandy Creek, where I find a very interesting assembly. I shall do all in my power for the destitute in this vicinity; and, from all among whom I preach the Gospel, shall be sure of their gratitude to your Missionary Society." Under date of July 24th, he thus writes: "My Missionary labours are still chiefly spent at Sandy Creek, at Sweden, and at Parma; at each of which places the congregations are attentive. At our last communion at Sandy Creek, we had the pleasure of receiving eight as members of the Church, and three to a participation of the rite of Baptism. In a part of the township of Sweden a Church already exists, where I have occasionally administered the Sacrament of the Lord's Supper." "Since I wrote you last," he remarks, in a letter dated October 27th, "I have organized a Church at Sweden, have preached there one Sabbath, and administered the Sacrament of the Supper, and several Baptisms. I have now performed two months' service in a Missionary capacity. The people where I preach are very attentive; and at Sandy Creek, the assemblies on the Sabbath are as usual: many appear solemn, and disposed to inquire the way of salvation. At Sweden, where I have preached repeatedly, to very full and solemn assemblies, some additions to the Church are soon expected. Since the sickly season has arrived, my increased duties to the people of Clarkson, of Sandy Creek, and places adjacent, have hindered me from devoting that attention to the Auxiliary Societies which I could wish. I expect soon to employ two or three weeks entirely in the service of such Societies in this county."

The Missionary labours of Mr. Bliss, so diversified and unremitted, and yet performed in that portion of time which is reserved from the duties of his own pastoral charge, have received the approbation of the Board, and are, in their estimation, calculated to subserve the best interests of the Society.

*Mission to the County of Steuben,
State of New-York.*

The Rev. Silas Pratt, your Missionary at Danesville, county of Steuben, has

favoured the Board with interesting details of his labours in that place, and in Sparta and Groveland, places adjoining. He states that his exertions had been unremitted; not a Sabbath had been lost since he had been on the Missionary ground.

"Our meetings," he adds, "continue to be full. Discourses on the doctrines of grace, particularly on the *atonement*, and our prayers, are followed with the Divine blessing." After this people had for a long time remained strangers to a revival of religion, he observes, in a letter dated February last, "one thing has occurred, for which I hope the Board will give thanks—the clouds are passing away." About the middle of December, a very solemn attention to religion commenced in one family. The circumstances were so striking, as to discover the finger of God. "The concern has extended to other families—the attention of the inhabitants has increased. The general opinion is, that the preaching is very different from what it has been; but the truth is, their *ears* and their *hearts* are different." I have organized a church, ordained elders, and, in a few days the church will be received under the care of the Ontario Presbytery."

In a subsequent communication to the Board, Mr. Pratt remarks, "two have been added to the church since it was organized, and about six are expected to apply for admission at the next communion season." "In the congregation at Groveland, all the families have been visited, and a number of them, being under serious impressions, have received my particular attention. The subject of religion, which before was appalling when brought nigh to them, is now considered with pleasure." "The Board, as well as their Missionary, cannot but feel grateful to the God of all grace, who renders his own word effectual for the recovering of apostate men unto himself."

After speaking of some instances of hopeful conversion at Sparta, Mr. Pratt says, the people are now eager for religious meetings, and anxious to obtain instruction. "The session have recently

examined and admitted five to the fellowship of the church." In conclusion, he remarks, "This detailed account I have transmitted to your Board, because it is *to you* that I consider these congregations are indebted for those means which God is now blessing, and I trust he will extend the blessing *far and wide*. The prospect has never before been so cheering. Brethren, lift up your hearts and hands for us."

*Mission to the County of Genesee,
State of New-York.*

In the last Report, the faithful and successful Missionary labours of the Rev. Mr. Colton, in Le Roy and its vicinity, were recounted to the Society, the impression of which, we trust, is still fresh in their recollection. Mention was then made, that the church and congregation of Le Roy were taking measures to provide for his permanent settlement as their pastor. This provision was effected, and the instalment of Mr. Colton took place accordingly soon after that period. Under date of March 14th, he informed the Board that he had been occupied for some time in distant parts of the county previous to December last, and two weeks in the town of Pembroke, endeavouring to heal divisions in the church in that place, and to prepare the way for the admission of those persons who were the fruits of the revival under Mr. Taylor.

Upon his return to Le Roy in the month of February, he commenced his pastoral labours among that people. At the same time he expressed a wish to be further useful as a Missionary, in supplying the wants of the destitute congregations in that vicinity, in which service he proposed spending three months in the year in the employment of this Society. The Board were happy to receive this intimation, and accordingly commissioned the Rev. Mr. Colton to labour three months as a Missionary in their employment, within the current year.

*Mission at Corlaer's Hook, city of
New-York.*

This interesting part of the Report, we quote entire. While the Managers "have extended their views to

the wants of Zion in places more remote, they have not," they remark, "been neglectful of their more immediate and weighty responsibilities at home."

For another year has your Missionary, the Rev. Elisha W. Baldwin, been labouring at Corlaer's Hook and its vicinity. The successful operations of the Board in that section of our city, during past years, it has more than once been their privilege to recount. But on no former occasion have they been able to point to so much actually accomplished in that field, as has been done since the last anniversary.

At that time the basement story of the newly erected house of worship only was completed; and difficulties in the way of finishing the remainder, owing to the want of means, soon after arose, which, for a time, it was feared would not be surmounted. The congregation small and feeble, could not, single-handed, meet the exigency of this case; and the frequent appeals, made for similar objects, to the benevolent in this city, almost forbade the hope of adequate relief from that quarter. But the Lord was on their side. In a recent communication to the Board, Mr. Baldwin, adverting to the subject, observes, "The Great Head of the Church has not, during the past year, withheld from this people, the special manifestations of his favour. It must be attributed to his gracious interposition, that they have been enabled to complete their house of worship. Perhaps few enterprises of the kind have been commenced and prosecuted under more gloomy and discouraging circumstances. But the good providence of God enabled them to surmount every difficulty. To his worship the building was solemnly dedicated about the middle of June."

We have already remarked, that the congregation was then small; but their numbers gradually augmenting before their accommodations were enlarged, have since increased at least one-third. Twelve months ago, there were about sixty belonging to their communion. In his last communication, Mr. Baldwin remarks:—"The Church has, during the

year, received an addition of thirty-one members; making the present number of communicants more than ninety. Of those added during the year, fourteen joined by publicly professing their faith in Christ, and seventeen by certificates from other Churches. It gives me satisfaction to state, that most of the former number, as well as of those previously admitted from the world, continue to afford satisfactory evidence of their piety. There has existed from the first, a pleasing and apparently Christian union among the members of this Church. A great degree of harmony also prevails in the congregation, and, so far as I can judge, an increasing attachment to the good cause in which they have enlisted."

The nature, extent, and success of Mr. Baldwin's labours, may be imperfectly learned from the following extract:—
 "I have regularly maintained three services on the Lord's day, and in general, two Lectures during the week, besides conducting stated meetings for prayer, visiting the sick, attending funerals, and devoting a large portion of my time to family instruction. I wish I could add, that we have observed Christ's special presence, and the reviving influences of the Holy Spirit, evidently pervading our frequent assemblies. Many of them have, indeed, proved occasions of joy, and, it is believed, of spiritual refreshing to the people of God. Some instances also of religious concern and apparent conversion have been witnessed; and, from present appearances, we are encouraged to hope, that God has not withdrawn from us his Holy Spirit. Considerable attention has been paid to the instruction of children, particularly those of the Church and congregation. The feeble state of my health during a portion of the year, has prevented my doing for them all I could have wished. When health and other circumstances have permitted, I have maintained a Catechetical Lecture, and such other services as seemed most likely to advance their knowledge and interest in divine things. We have also connected with the congregation two Sabbath Schools, both at present very flourishing, which are principally under the direction of persons pro-

February, 1821.

fessing godliness. In short, it is manifest, that the best of causes is rapidly gaining ground in this section of the city. When I reflect on its neglected and fearful situation three years since, and consider the steps by which the hope expressed in the first annual Report of your Society respecting it, has been realized, I am forced to exclaim, 'What hath God wrought!' He has evidently followed our feeble and unworthy exertions with his gracious smiles. The Gospel standard is now fairly erected in this neighbourhood: the house of God just completed, will, by the ordinary blessing of Providence, soon be filled with worshippers. An association of Christians is formed, which may be expected to increase in number and in fervour, and prove a rich blessing to future generations. O! who that has been permitted to contribute in any degree to produce this cheering result, will not bless God for the privilege of doing it? Yes, it shall be known and mentioned with holy gratitude for generations to come, that the seventh Presbyterian Church owed its existence, under God, to the Christian charity of your benevolent Association."

To see the stated ministrations of the Gospel established in this field of their labours upon a more permanent basis, is an event to which the Directors have for some time looked forward with no ordinary interest. As intimately connected, in their view, with that event, it has long been their desire to have the responsibilities and endearments of the pastoral relation experienced by that people, and him who has so long watched for their souls. The formal institution of that relation, the Directors are happy to add, is near at hand, Mr. Baldwin having received a unanimous call from that Church and congregation to settle among them as their pastor. It is confidently believed, that after the present year, during which they will need a moderate degree of extraneous assistance, the congregation will be fully competent to provide for its own temporalities—leaving the Board, animated by the smiles of Divine favour on their exertions in this, to direct their attention to some other section of our city.

Restricted Means.

That more Missionaries have not been commissioned by the Board during the past year, has not been owing to the difficulty of obtaining them. Many a faithful Ambassador of the Cross, whose eye has been fixed upon some whitening field, have we heard say, "Here am I—send me." Nor has it been that Missionary labours were not needed; for, from destitute Churches not a few, has the cry "Come over, and help us," assailed our ears. But for our restricted means, much more would have been attempted, and, we doubt not, accomplished. When will men cheerfully yield to God that which is his own? Could the silver and the gold but realize the weight of obligation which rests upon their grasping possessors, how would they leap from the vaults and coffers in which they are incarcerated, to forward the various godlike enterprises that are well nigh arrested by a want of means!

Donations, &c.

The Board have to state, that the Life of the Rev. Samuel J. Mills, drawn up by the Rev. Dr. Spring, and bestowed by him for the benefit of the funds of this Society, has been extensively circulated. An edition of three thousand copies was published, of which much the greater part is sold. It is with great satisfaction they add, that an edition of this work was speedily published in London, of the net avails of which the publisher voluntarily appropriated one-third part to the benefit of this Institution.

From the New-York Religious Tract Society, the Board have received a generous donation of one thousand Tracts; for which they would repeat their thankful acknowledgments.

From the Societies Auxiliary to this, very essential pecuniary aid has been derived during the past year. To those—to other Institutions, which, though not professedly Auxiliary, have contributed to our funds—and to those generous individuals who have favoured us with their patronage, the Board would present this public testimonial of their thanks. The Female Fragment Society, of the Brick Church, however, as well from its peculiar mode of acquiring funds, as

from the amount which it has contributed, they feel bound more particularly to notice. This Institution is composed of a number of Ladies, who convene weekly during the winter, and, with their own hands, from remnants of silks, ribands, &c. form various useful articles, upon the sale of which they rely as their only pecuniary resource. In this way have they been enabled to place at your disposal, during the past year, nearly two hundred dollars. Nor let it be imagined, that in other respects their evenings are improperly spent. Into their circle, vain and trifling conversation finds no welcome admission; interesting intelligence is circulated; and, of late, when conveniently grouped for the purpose, personal religious experience is whispered in the ear of listening friendship. The voice of praise and supplication is uniformly heard at the close of these meetings. Shall not an example so amiable constrain to imitation?

Conclusion.

The increase of Missionary exertions in this city, demands our affectionate and fervent gratitude. The operations of the United Foreign Missionary Society in particular, during the past year, are fitted to animate and encourage every heart. Indeed, the progress of Christian Missions, and of all the Auxiliary and kindred enterprises throughout the world, while it admonishes us of our responsibilities, and warns us to quicken our diligence, and to do with our might whatsoever our hands find to do, claims our solemn and joyful commemoration. While He, who is head over all things to his Church, has rebuked the nations for their inordinate devotion to other objects, he has caused the lighting down of his arm to be seen in the furtherance of every endeavour to advance his spiritual kingdom. He will yet rebuke the nations, and overturn and overturn, till he shall manifest his great power, and reign King of nations, as he now does King of saints. Wherever Christian Missionaries have been sent, Churches, colonies of the heavenly kingdom, have been planted. And, as the lightning which lighteneth from one part under Heaven, shineth even unto the other, so is that sign of the

times, and of the coming of the Son of man, the translation and diffusion of the holy Scriptures; whose light has penetrated the gross darkness which covered the people, and is breaking forth in every language. Like the Star of Bethlehem, this light is seen from afar. The isles of the sea behold it, and clap their hands. Ethiopia shall see it, and raise her supplicating voice to God.

The dissemination of the Gospel is the wonder of the time: its progress swells the bosom of Christian piety with exul-

tation and assurance: its promoters enter into each other's joys, and realize a community of privilege, of obligation, of blessing, and of encouragement. Those whose hearts and hands are engaged in this exalted work, may consider that they have a property in the whole field of labour, and an interest in the general harvest. And, if our endeavours, though feeble, are reckoned in the aggregate of acceptable exertions, it behooves us to thank God, take courage, and persevere.

FIFTH REPORT OF THE YOUNG MEN'S MISSIONARY SOCIETY OF NEW-YORK.

PRESENTED AT THE ANNUAL MEETING HELD

DECEMBER 11, 1820.

Secretary, JOHN NITCHIE, Esq.; Treasurer, Mr. J. W. KELLOGG.

THIS Society, as well as the *Evangelical Missionary Society*, mentioned in the preceding pages, confines its labours exclusively to Domestic Missions. The Directors of both continue to exhibit an honourable zeal in the Missionary cause. It is, however, a subject of deep regret, that, in consequence of their "limited means," their operations have not been as extensive in the last, as in former years. This obstruction to their efforts, it is certainly in the power (and ought to be in the hearts) of their fellow-christians, to enable them to surmount.

The Report before us, after a brief introduction, acknowledges the receipt of several donations in the course of the past year. Among these, are enumerated, "a donation of sixty dollars" from the *Female Beneficent Society* of Steel Creek, in North Carolina; "liberal grants of Tracts, Reports, and larger Catechisms," from the *New-York Religious Tract Society*; "a valuable supply of Bibles" from the *Oneida County Bible Society*; and a number of sums of money from 50 to 100 dollars on loan, without interest.

Committee of Conference.

In the course of the year, the Directors received a communication from a Committee of the New-York Evangelical Missionary Society, requesting the appointment of a Committee to confer with them in relation to the common objects of both Institutions. Such Committee was appointed, and, after several very friendly and affectionate interviews, the Committees agreed to recommend to their respective Boards the appointment of Standing Committees of Conference on subjects connected with those objects, and particularly with a view to

a future effort to establish a more enlarged and perfect co-operation of Christians generally, in promoting the Missionary cause.

In pursuance of this recommendation, such a Committee has been appointed to confer with a similar Committee of that Society, and with such other Missionary Institutions as may desire to communicate with them.

Mission to Indiana.

The Rev. THOMAS C. SEARLE, who was mentioned in the last Report as being employed in Indiana, continued his Missionary labours for the space of five

months, when the state of his health being such as to render dangerous the exposure to which a Missionary in a new country must necessarily be subjected, he was compelled to relinquish his Mission. Mr. Searle, at the instance of the People, established an Academy at Madison, which is in a flourishing condition, and bids fair to be a blessing to the State, both as a literary and religious Institution. The people of that place and of another in its vicinity, have since invited Mr. Searle to accept a call as the Pastor of the Presbyterian Churches of Madison and Hanover.

The Board have received a regular journal of his labours, and several letters which contain much gratifying intelligence in relation to the progress of the Gospel in Indiana; the disposition, nay, anxiety of the people, to have its ordinances administered among them. He also mentions some pleasing instances of the power of Christian principle in uniting professors of different names in brotherly communion and friendship. The Board can present a few extracts only.—“Lord’s Day, August 15th, I attended,” says Mr. Searle, “the Communion at a place called the Grove, under the shade of lofty trees. Brother Cleland introduced the day with a sermon: it fell to me to introduce the Communion, which was so ordered as to enable other denominations to sit down with us. Baptists, Methodists, and Seceders, were accordingly there. Probably there were about one hundred and twenty Communicants at four tables. The occasion was concluded by a sermon from Brother Dicky, of Lexington, Indiana. The services occupied about five hours. Some degree of religious impression was apparent.”

In another letter Mr. Searle remarks, “Our Missionary fields are widening and whitening for the harvest. Three or four new Congregations were admitted into connexion with the Presbytery of Louisville, at its late meeting at Charlestown, in this State. Nearly a dozen places are now supplicating for supplies. Not one member perhaps of Presbytery, but has a plurality of charges. Many new places

are to be sought out, and many are prepared for preaching who have made no application. How are all these to be supplied, except by a large increase of Missionaries. We are willing to leave our people and do what we can; but our congregations are still so recent as to be little less than Missionary ground. Calls for assistance are so pressing, that I have actually now, besides two at home, five communion seasons, and the formation of a church in another place to attend, at distances of twenty, fifty, ninety, or one hundred miles. Considering these duties, and the charge of two congregations, the superintendence of the Academy, with an assistant, the charge of Bible and Catechism classes, the cares of a family, and other necessary employments, you will not wonder that I sigh and long for devoted and efficient men to engage with me in bearing so ponderous a load, nor that I have been sometimes remiss in writing.”

I have lately been visiting a Congregation in the upper part of this county and in Switzerland. It is composed of Dutch from New-Jersey and Scotch. They have obtained, by subscription among them, half the pay of a Missionary for six months. Could they in this or any other way obtain the settlement of such a Minister as they should approve, they would make up a full maintenance. Their land is rich, healthy and pleasant. A strong Congregation might be formed in a little while, especially as they are expecting large additions of respectable settlers from Scotland. Lately I visited another Church, called Graham, on the branch of the Maskakitak. They are a very excellent people, and though as yet but fifteen families in number, they declare themselves willing to take a pastor and maintain him entire.”

The Board have, during the last year, had offers from two other Missionaries to proceed to the State of Indiana, but their limited means forbade the acceptance of them. They are happy, however, to inform the Society, that they both proceeded to that interesting region, under the auspices of another Missionary Institution.

*Mission to the county of Essex,
New-York.*

The Rev. ASAHEL STONE has continued to labour as your Missionary for the whole year, including the four months mentioned in the last report, in the county of Essex, in this State. He remarks, that the progress of reform among the people to whom he has preached, has been encouraging. His ministrations were principally confined to the two towns of Ticonderoga and Crown Point, in which he laboured with much assiduity. He has kept a regular journal of his proceedings; but the Board have not yet received a copy. He, on behalf of the people, expresses much gratitude to the Society for their kind attention to their spiritual wants. "Your offering," says he, "proved a sweet smelling savour, and it is confidently believed, that the blessing of many, ready to perish, who were converted through its instrumentality, will come upon you."

*Mission to Oneida, and other counties
of New-York.*

The Rev. JOHN DUNLAP has spent another year in the employment of the Society, in the counties of the State of New-York, North of Oneida Lake and the Oswego River, which have been the scene of his principal Missionary exertions on their behalf for upwards of four years past, and in which it will be recollected he has planted a number of Churches during the same period. In his last communication to the Board, dated the 9th of November, he gives the following summary of his labours, and description of the state of those Churches, and of the other places on which he has bestowed his exertions. "The Supreme Ruler of the Universe," says Mr. Dunlap, "has seen meet to continue my life, and given me such a measure of health as to enable me to preach every Sabbath during the last year. I desire to give all the glory to Him, for putting me into the Ministry, and sparing my life to the age of three score years and five. I have endeavoured, in the fear of God, and in obedience to his command, to preach the Gospel, in season and out of season, to sinners and to saints. I have not shun-

ned to declare the whole counsel of God, according to the talent committed to my trust, without being influenced by the fear or favour of man. I have received only thirty-four persons into the church of God, and received forty-eight dollars and twenty-four cents for the funds of the Society. I might have received a large accession of persons to the Church, if I could have been satisfied with applicants, without regarding an internal work in the soul, or a conversation becoming the Gospel. In doing so, I should have violated a statute of my Master's Kingdom, "separate the precious from the vile."

"I will endeavour to give the Board a survey of the present state of the Churches which I have either planted or laboured in. In Herkimer county, there is only one installed Minister. There are, however, a number of Baptist and Methodist Societies. In Manheim and Danube religion is in a very low state. A Missionary has lately been sent to labour for two months in those parts, by the Committee of Missions of the Reformed Dutch Church. He is a man of piety and talents, but what success he has had in that barren wilderness, I have not learned since my return from Oswego county. In Salisbury, the Church is in a very weak state, yet it is striving to have a Gospel Minister settled among them. In Norway they are attempting to do the same. In Stratford there is no Church. The Church in Russia is weak, and few in number. Remsen and Boonville have had considerable Missionary aid from the Eastward. Western and Lee are in a situation unitedly to support the Gospel, if they would make suitable exertions. The Church in Vienna is very weak. Florence has increased some, but Williamston, Redfield, Orwell, and Sandy Creek, have had very little assistance the last summer, except from Mr. Oliver and myself. The Church in the village of Fulaski has between thirty and forty members. Some attention to religion is discovered there, and the towns I have last mentioned discover an earnest desire for the ordinances of God, but they are very poor. The Church at Constantia is reduced to three or four, and is united to a

small Church five miles distant. The Church in Volney has supported a Minister during the last year, and propose to settle him. The Church at Oswego Falls, which consisted of more than twenty, is now reduced, by emigration, to six. That in New-Haven, though very weak, has engaged a Minister for one year. Lastly, Oswego Village is nearly capable to support the Gospel, if a suitable candidate should offer."

"I returned last evening," says Mr. Dunlap, in a letter of the 16th June, "from a tour to the North West; I followed Mr. Oliver, whose services I found were very acceptable to the Churches. On the second Sabbath I preached at the town of Vienna, and administered the Sacrament. Two years ago, I formed a Church of twelve members in this place: it has now increased to forty. There appeared to be a hearing ear, although no additions were made to its Communion. A Methodist Preacher and his flock worshipped in the neighbourhood, who repaired to our assembly. Before delivering the elements I gave an invitation to members of other churches, of good character, to approach their Father's Table, which was intended not for one denomination of Christians, but for the people of God of every name. Mr. Jones, the Methodist Minister, arose and addressed me, declared his faith in the Holy Scriptures, in the Trinity of Persons in the Godhead, in Salvation by grace, and in the communion of Saints; expressed his wish and his people's to communicate with us in the Holy Supper of our Lord and Saviour. After taking the voice of the Church, who unanimously assented to this request, I rose and replied, that if they did not consider themselves included in the former invitation, I now invited them. At the close of the solemnity I asked Mr. Jones to pray, which he did in very sensible and appropriate language."

During the last year, Mr. DUNLAP has been assisted by the Rev. ANDREW OLIVER, a Presbyterian Minister, late of Springfield, in Otsego County, who was appointed on a Mission of three months to the same quarter of the State of New-York, in the month of March last. He

commenced his operations in the month of April, and closed his mission in July. "I have visited," says Mr. Oliver, "by the permission of an indulgent Providence, most of the places East and North of the Oneida Lake pointed out to me by Mr. Dunlap, and I have no doubt in stating to you, that the means used by the Young Men's Missionary Society of New-York, have been greatly blessed of God in that region of country; and it would be well for the Society to afford to those weak and destitute Churches further aid if possible. It has been to me (my health not being very firm) a laborious tour; and yet a very agreeable work, to speak in the name of Jesus to so many precious souls hungering after the Bread and the Water of Life as I have seen in the region of country where I have travelled; and to part with some warm friends to Zion's cause and Zion's Shepherd, especially among the youth, inquiring what they should do to be saved, and with tears in their eyes asking when will you return and preach to us again, was to me a source of pleasure and of pain, when I reflected, that perhaps I might never see them any more on this side an eternal state. Wherever I have preached," continues he, "the people have given good attention to the doctrines of grace delivered to them; and in several places I have perceived evident manifestations of the most tender feelings of the heart, operating in unison with divine truth sounded in the ear; and I have great reason to bless and adore my Divine Master, that he has not left me without some evidence of usefulness among these destitute people."

Mr. Oliver made a strong representation to the Board, in relation to the deplorable state of a part of the country on the south side of the Mohawk, particularly of the towns of Danube and Minden, and urged, that if re-appointed, those places might be fixed as the scene of his labours. The truly destitute state of those people had antecedently so far impressed your Missionary, Mr. Dunlap, as to induce him to visit and occasionally preach to them, though the places lay beyond his appointed district. The Board felt deeply for their necessities.

and would gladly have sent them further help, had their means admitted, but they considered it their paramount duty to expend all the funds they could spare for that part of the State, in endeavouring to strengthen and build up the infant Churches they had planted, until they were able to provide for themselves. They therefore determined to re-appoint Mr. Oliver for another period of three months, but fixed his station in the scene of his former labours. Unwilling, however, to leave any means in their power untried to render aid to the people of Danube and Minden, the Board laid their case before the Committee of Missions of the Reformed Dutch Church, who promptly sent one of the Licentiates of that denomination to labour among them for the space of two months. The Board have not yet received from Mr. Oliver an acceptance of his new appointment.

Mission to Warren County, New-York.

In relation to Bolton, Caldwell, and Warrensburgh, and some other places in the County of Warren to which the attention of the Society has been directed, the Board have been successful. Some urgent business having required the presence of the Rev. Mr. DUNLAP in the vicinity of that county, in the month of January last, the Board took this occasion to authorize him to visit those places and spend a short period in them. He proceeded to the county of Warren, and employed his time to the best advantage. There was not at that time a Presbyterian or Congregational Minister in the county, settled or unsettled. He commenced his labours eighteen miles north of Lake George, where he preached on Saturday and Sunday to a small Church in Chester, which was in a very languishing state. On Monday following he preached at Warrensburgh, and on Tuesday in Caldwell. Finding there several professors of religion of different denominations, who discovered a desire to have a Church organized among them, Mr. Dunlap promised, after visiting Bolton, to return on the next Friday and attend to that important business. He preached at Bolton on Wednesday and Thursday, appointed to preach a preparatory sermon on Saturday, and admin-

ister the Lord's Supper on the Sabbath. On Friday he returned to Caldwell, organized a Church of eight members, received another member on confession of faith, and ordained an elder after the evening service. On Saturday he returned to Bolton, from whence, after preaching on Saturday and on the Sabbath, and dispensing the Lord's Supper to about seventy members, he proceeded again to Caldwell, and preached in the evening to a very large and solemn assembly, and administered the same ordinance to the infant Church. "This," Mr. Dunlap remarks, "was a very solemn and interesting scene. I trust we had our Master's presence with us. This divine ordinance had never been witnessed in this village before. All were apparently affected." He adds, "This was evidently the most arduous day's labour I ever performed, administering the Lord's Supper twice, nearly six hours in service, and travelling twelve miles over a bad road. Glory be to God who can strengthen and fit a feeble man to promote his glory and advance his cause."

The Board are happy to inform the Society, that after many failures and discouragements, they have at last been able to supply the wants of the congregation at Bolton, which has so long excited the sympathy of the Board and the Society. In October they engaged the services of Mr. JOHN I. PIERCE, a licentiate of the Presbyterian Church, for six months. Mr. Pierce had resided a long time in the village of Bolton, is acquainted with the character and wants of the people, and was induced to decline a more advantageous offer, for the sake of ministering to a people in whose destitute condition and frequent disappointments he felt, like the Board, a deep interest. He is instructed to labour in that place, in Caldwell, and Warrensburgh, and in a few other destitute places in the county of Warren. He arrived at Bolton on the 28th October. In a letter of Nov. 21st, he says, "I have now had the happiness of preaching four Sabbaths in Bolton. I have spent all my time in this place as yet, in consequence of other Missionary aid, by which Caldwell and Warrensburgh have both been for a season supplied. As for Bolton, I think we

can already say the prospect is somewhat encouraging. The people, it is true, from their long privation of regular preaching, were, some of them at least, beginning to grow indifferent respecting their spiritual interests. Yet there is, I trust, and ever has been in this place, since its first settlement, a seed to serve God. There have not been wanting some, even in the darkest times, and when they have had no preaching, who have not suffered the house of God to stand empty on the Sabbath, I believe not in a single instance. During the short period of my labours among them, a very perceptible improvement has taken place in their attention to the interests of the Redeemer's Kingdom. They cheerfully acquiesce in every effort that I have been able to make for their instruction, and that of their children. They are much gratified with the establishment of Sabbath Schools, of which there are three, two of them organized before my arrival. The children are very punctual in their attendance, and are making rapid progress in treasuring up in their memory the precious word of life."

Mission to contiguous districts of Pennsylvania and New-York, bordering upon the River Delaware.

In the last Report, the Society were informed, that the Rev. WILLIAM TIMLOW, whose entrance on his Missionary duties had been delayed by providential circumstances, would in a short period proceed to certain counties in Pennsylvania and in this State, on the borders of the Delaware. Mr. Timlow performed his Mission of two months in those counties in a manner very satisfactory to the Board, and rendered to them, in the month of April, an interesting journal of his proceedings. He commenced the Mission on the 8th of last December. During this period he laboured with great diligence, and preached no less than sixty sermons. His general plan was to preach in the evening on week days, in consequence of finding that the males were better able to attend at that time. The whole of each day he spent in visiting families for religious conversation. His congregations were generally very large, considering the scattered

state of the population, always attentive, and often very solemn. In those wilds he found many precious souls inquiring the way of salvation, and many rejoicing in the hope of glory. His visits were received with gratitude, and were welcomed every where by persons of various religious denominations. In an extensive tract of country on the borders of New-York and Pennsylvania, there are very few preachers of the Gospel. The labours of some of these are very abundant. They feel themselves in the midst of desolations, and instead of being discouraged by their extent, seem to strive with the greater zeal to build up those waste places. They hail the arrival of any aid, and urged repeatedly upon your Missionary the cry, "Come and help us, intercede for us." In some places in which he ministered, he found great attention to religion. In one of the towns Mr. Timlow met with the Rev. Mr. Kingsbury, in the employment of that respectable institution, the Connecticut Missionary Society. Mr. Kingsbury is settled for half the year over a congregation, and spends the residue as a Missionary. He has thus been employed in those destitute places for fifteen years. The Board cannot omit to record the feeling address of Mr. Kingsbury to Mr. Timlow. "I am almost worn out. Here are thousands of precious souls; yes, the woods are full of them, and none to feed or lead them! Come over and help us, and may God bless your labours. There are but four of us preaching Christ, and him crucified in five counties. Report us as of all, the most necessitous."

In one week, Mr. Timlow preached ten sermons in different parts of a large township, and he remarks that there were some individuals who heard him on each occasion. In a place called the Fulton Settlement, he suggested the idea of their forming a Missionary Society, to help in defraying the expenses of Missionaries who might visit them. On his return, a few weeks afterwards, he found that they had established a Society auxiliary to this, and had subscribed the sum of 25 dollars, though the settlement consisted only of thirteen families. From this small but zealous auxiliary, your Mis-

sionary received for the Board the sum of \$562.

Mr. Timlow having reserved to himself, at the time of his settlement, as pastor of a Church in Orange County, the space of two months each year, with a view of devoting them to Missionary labours, and having intimated to the Board his willingness to engage in another Mission of that period, they gladly accepted his offer, and finding that the sphere of operations appointed him during his former Mission had been too extensive, authorized him to select from it such places as he might deem most important. He has completed one month of this new Mission, and some extracts from his journal shall close the account of his labours. "August 11th, I went to Lower Westfield and preached in the evening. On the 12th visited in the neighbourhood and preached at five o'clock. The assembly was small but serious. After the meeting was dismissed, a gentleman seventy-five years old, requested the people to remain a few minutes. He exhorted us for a length of time in a feeling manner, while tears of joy flowed copiously down his cheeks. On Sabbath the 13th I preached twice to a crowded audience, who gave the strictest attention, and at five attended a Methodist prayer meeting in the same place.—14th, Went seven miles up the Beaver Kill, to the Sprague Settlement, and preached in the evening. The people, young and old, were all attention. I was induced to appoint preaching for the next day, at four o'clock, P. M.—15th, Visited in the neighbourhood: at 12 o'clock a violent rain commenced, and continued until four, the time appointed for worship. I had despaired of the people's assembling, when, in a few minutes, the cloud passed away, and the people, as if impelled, soon filled the place of worship. Judging from my own feelings, and the appearance of the assembly, God was graciously near. During the time of worship numbers were weeping, yet a profound silence was observed. After meeting, a number conversed freely on the importance of religion. An aged man, when bidding me farewell, appeared very solemn. He was, in a plain manner

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pointed to his own state as a sinner, just in the grave, from which nothing but the mercy of God kept him. He was also directed to the Saviour's blood as the only source of forgiveness. He appeared too much affected to reply, and went out weeping. On the 16th I arrived at the Delaware, made an appointment for the next day, and went three miles down the river, and preached at Deacon Hallidays, a Baptist. Elder Woolsey, of the same denomination, attended this meeting. He, I believe, is the only preacher of any denomination for 100 miles on this branch of the river. On the 17th I spent the forepart of the day in the neighbourhood of my worthy host, who, with his family, went with me in the afternoon to my appointment up the river. Here we had a very solemn meeting. The people heard with marked attention, and many were weeping. After worship I conversed with a few who were sensible of their lost state by nature, and with a few others, full of hope and joy.—20th, returned to Popacton, and preached twice to a crowded assembly. A number were with us who came ten miles. I preached in the evening, by request, at Judge Horton's, a Baptist. A Methodist preacher was with me, and took a part in the exercises of the evening.—22d, Returned to Popacton, by particular request, and preached in the evening. The house, though large for this country, was filled to overflowing. The attention of the people in this place increases with the number of our meetings.—24th, Returned to Lower Westfield, preached at 10 o'clock. After meeting I had a pleasing conversation with a person 91 years old, who had walked more than a mile to hear the Gospel. He informed me he had received his first religious impressions under the preaching of the Rev. George Whitefield, eighty years ago. I went to Upper Westfield, and preached at 5 P. M. I number this among our interesting meetings. Five or six persons live in this neighbourhood who are upwards of 70 and profess to be pious. Their thankful tears were abundant with which my hand was wet when bidding them farewell."

Conclusion.

Such, brethren, are the simple annals of your last year's history, and such is the ardour of these children of the wilderness to receive the Gospel of peace, while we, who constantly enjoy it, are so apt to undervalue it. With such eagerness do they devour the crumbs which fall from your favoured tables. Shall we not continue, nay, shall we not redouble our efforts to satisfy the spiritual wants of those who so gladly receive our charity.

In concluding their report, the Board would remark, that those districts of our State, and of Pennsylvania, to which the providence of God has directed their attention, demand of Christians the warmest sympathies and the strongest exertions to supply their wants.

While your Directors have often experienced the purest pleasure in receiving testimonials of the Divine blessing upon their feeble efforts, they have been too often compelled to feel the painful

necessity of denying the most pressing calls for their assistance. A sense of compassion for those who have besought their aid, have induced the Board to make Missionary appointments when they had not a dollar in their Treasury, and when they hardly knew whence to procure the means of fulfilling existing engagements. Their only alternative was, either to repel all applications, or trust that Providence which had hitherto supported them, and on which they have never, to this day, reposed in vain.

Brethren, pause and reflect upon the desolations of your land; desolations both far and near. Can we, while surrounded with temporal and spiritual blessings, forget the state of our brethren who suffer under the deprivation of all. Can we call ourselves Christians, can the love of God dwell in us, if, when we see our brethren, poor, and miserable, and blind, and wretched, and naked, we shut up our bowels of compassion from them!

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FOURTH REPORT OF THE NEW-YORK PROTESTANT EPISCOPAL MISSIONARY SOCIETY.

PRESENTED AT THE ANNUAL MEETING, IN ST. PAUL'S CHURCH,

ON THE 6TH OF DECEMBER 1820.

Corresponding Secretary, Mr. FLOYD SMITH; Treasurer, Mr. D. A. CUSHMAN.

THIS Society embraces in its operations, both Domestic and Indian Missions, within the limits of the diocese of New-York. Its Managers have before them an important field of usefulness. It is to be lamented, however, that hitherto their efforts, like those of the two Societies already mentioned, have been greatly restricted by the limited state of their funds. In the introduction to the present Report, the Managers remark—"The sum of three hundred and sixty dollars and ninety cents," collected in Grace Church, after a Missionary discourse by the Rev. Mr. MONTGOMERY, "forms nearly the one half of all that we have been able, during the past year, to appropriate to the general Missionary fund of the diocese."

Auxiliary Societies.

Of the three societies which we numbered as auxiliary to this at the last report, we have received remittances from two only; that established at Albany having not yet made its returns. The Goshen Female Auxiliary Missionary Society have remitted twelve dollars, and

the Episcopal Missionary Society of Geneva thirty dollars. It would have been very grateful to our wishes, if we could have announced a large increase in the number of these auxiliary institutions, as their formation is one of the most prominent features of our plan, and one of the utmost promise to our usefulness.

One auxiliary only has been added during the last year; but that is one of which we may well be proud, and from which we anticipate important aid. The Episcopal Missionary Society of Zion Church, in this city, (our fourth auxiliary) in August last placed in our treasury the very generous sum of one hundred and eighty dollars, raised from the spirited subscriptions of that congregation alone.

It is impossible to record the co-operation of these societies without feeling that we are indeed brethren—brethren in affection and in purpose, as well as in name. Such a true and active charity extends and perpetuates itself by the flame which it kindles; and provokes others to good works by the light which its own holds out. The instances which we now most cheerfully record impress themselves in gratitude upon our hearts. Would that the same genuine spirit of Christianity might pervade every parish in our diocese; and that the universal approbation they are calculated to excite, might evince itself, not in word only, but also in deed! Would that the eloquence of these examples, more powerful than any arguments which we can address, might be effectual in bringing forward such friends to our cause, and such allies to our institution, as our renewed appeals have failed to excite!—They speak to the public spirited and the pious of every congregation, and call upon them, as they admire so pure an exercise of benevolence, or appreciate its tendency, to “go and do likewise.” Though their contributions may be small, yet will they refresh and animate us by the spirit from which they proceed.

Amount of Funds.

The amount received into the treasury since the last anniversary is nine hundred and forty-seven dollars and seventy-three cents. “The Committee for Propagating the Gospel” have been authorized to draw for eight hundred and fifty dollars, without which assistance the Missionaries now employed could not have been paid even their scanty salaries. This sum, added to those previously paid over, makes the whole amount contributed by this society, since its establish-

ment, three thousand one hundred and fifty dollars. The balance in the treasury, after paying the contingent expenses of the year, is twenty-four dollars and forty-one cents.

Diminution of their Resources.

We have to regret a considerable diminution in our resources, arising from removals and other causes. The names of many who have heretofore been our patrons, have also been withdrawn; not, we are sure, from disaffection to a cause so truly in the spirit of the Gospel, but in some instances from the inability which the times have produced, and in others from an unwillingness to be troubled with matters comparatively small and unimportant. While we do justice to the motives of the former of these classes, we would urge upon the latter the reflection, which cannot be too often inculcated, that the acknowledged and indispensable benefit of the fund we have raised, is the result of many small, and, of themselves, inconsiderable contributions, scarcely if at all felt by most of those from whom they are derived, but constituting in the aggregate a rich stream of extended blessing.

It ought also to be recollected by all who aid in charities like this, that, from the smallness of the subscription a large part is often absorbed in the collection, which might be applied to the object in view, if paid directly to the treasurer; and also that the expense of collection is increased by the difficulties which are often thrown in its way. The offering which we make is one of principle, of conscience, and of free will,—not of necessity. That contribution which is given with reluctance, extends a dampening influence, perhaps more than equivalent to the benefit of the gift. On the contrary, a small gift, tendered with a willing and a ready heart, by the spirit which it excites and communicates, outweighs, in its actual benefit as well as in its real merit, all the ponderous offerings of an ungracious hand. He that hath much, and he that hath little, should both give gladly, if they are in

earnest in promoting the common interest.

Object and Importance of Missionary labours.

We hail the spirit which originates, the beneficence which supports, and the blessing which speeds institutions for spreading the Gospel; for in them we find the best hope of man's moral improvement, and the best promise of the melioration of his condition. Let the mere politician aim at these effects by the efforts of worldly wisdom and of legal enactment;—let the man of cultivated reason or refined feeling employ the most enlightened method to soften and bend the human character, and to overcome its perversities; yet will it ever be found, that no means are so effectual, even for the accomplishment of these objects, as that of making men Christians in affection and in principle. Modify and regulate as they may the outward action by the influence of law, or the restraints of custom, or the power of argument, or the winning eloquence of fiction and of sentiment; yet if the dispositions and passions of the individual are not brought into conformity to the pure model of the Gospel, they must ever be a source of misery to himself as well as of annoyance to others.

Christianity sustains most fully its divine character and origin by its fitness to promote the best interests of men. If, therefore, as friends to individual happiness or social order, we wish to make men better in their own condition, and better disposed toward their neighbour—to soften what is rugged and overbearing—to keep down what is vain, and proud, and aspiring—to disarm what is injurious—to circumscribe the power of whatever is unfriendly, or cruel, or malicious—and to temper all into good will and peace, we will diffuse the spirit of pure religion, and the commanding influence of Christian obligation.

To us who have still higher objects in view than those which merely relate to this passing world;—to us, who aim at the immortal happiness of our fellow men, it is at once reason for exultation and for exertion, that this great object

includes in it so many of lesser endeavour; and that while we impart to men the knowledge of the one thing needful for their spiritual welfare, the blessings of outward happiness and temporal good are added to our triumph, and follow in the train of our victory.

Among those who are engaged in promoting a charity so pure, so efficient, so comprehensive, there should be no room to reprove their indifference, nor any need to excite their zeal. It is no visionary scheme of doubtful issue to which our efforts are directed. Almighty Wisdom has devised the plan, and has constantly followed it with success. Neither is it an impracticable extent of benevolence to which our efforts are drawn out. Almighty Providence has placed within our community the subjects of our regard, as the means of testing our fidelity, our Christian wakefulness, our trust in God's promises. It is the spiritually destitute of our own state to whom we desire to extend relief. It is the dispersed flock of our own church and of our own diocese, who look up to their spiritual Shepherd for that aid which the bounty of their more favoured brethren can alone enable him to supply.

Appeal in behalf of Missionary support.

What could be effected, by diminishing the salaries of Missionaries that their number might be kept up, has already been done, to an extent which is painful to a liberal mind. Nor have the limited resources of those who are to be benefited, been scantily applied. Even yet there is a great deficiency, and those who are employed are spending their labours under privations which ought not to be felt. For, surely, if ever the labourer be worthy of his hire, he who banishes himself from the sweets of home and friends, who quits the ease and retirement of study, and gives himself up to all the inconveniences of an itinerant and unsettled life, in the cause of humanity, of society, and of God;—he who seeks the wilderness, to make it rejoice with the good news of salvation—who visits the ignorant, to enlighten them—the erring, to reform them—the penitent, to confirm—and the broken-hearted, to cheer

them, even in the dreariness of their distant solitudes;—such a labourer, in such a loneliness, is indeed worthy of no stinted boon. But with those that are so occupied there is no reward save that of their own bosom. Scantly and miserably provided, they give up all for Christ; and are voluntarily exposed to the privations and extremities of a primitive self-devotion, rather than desert those who are perishing in their spiritual need.

Our united exertions have done something to alleviate all this; but it is important that more should be done. We therefore earnestly address ourselves to all whose hearts are open to the influence of Christian gratitude or Christian love; all who feel an interest in extending the Christian Church; beseeching them to compare their own happy circumstances and privileges with the destitution of their distant brethren, and the privations of those who minister to them.

Could you accompany in his duties one of these pious Missionaries, we need not place before you any more solemn appeal. The kind feelings of your own nature, the enlightened dictates of your own minds, the dilating charity of your own bosoms, would most effectually plead our cause. It would be sufficient that the humble cabin was the scene of every temporal destitution—that neither science beamed, nor kindly intercourse soothed, nor cheerful relaxation enlivened or refined. You would yourselves be anxious to dispel the ignorance of religion which is witnessed there; you would yourselves be anxious to supply the desire for knowledge which is there manifested; you would yourselves be solicitous to guide the aspirations of those hearts which are lifted up to God with little more than the light of nature to direct them.

There, in many a distant and retired abode, where no cheerful spire points the thoughts from earth to heaven, and where no joyous peal announces the day of rest and of peace, the indolent and careless profaner of its sacred hours is destined to be saved by you from the extremity of irreligion and of crime: there the earnest inquirer after the truths and consolations of the Gospel appeals

to you to dispense to him the bread of life: there the Episcopalian, far distant from his native altars, asks at your hands the services of the church he reveres; and his appeal is addressed to a responsive feeling in your own bosom, which it is impossible for you to disclaim.

Indian Mission.

But there is one class of those who come within the scope of our bounty whose case we had well nigh forgotten. Nor would it be strange if they were forgotten, who in silence and in banishment weep over their sufferings and their wrongs. The Indian, whose birth-right was co-extensive with this vast continent, and its noble game the reward of his native enterprize and hardihood, now driven from his original domain, is himself the prey of an invader. For as he has left behind him the hunting-grounds of his ancestors, there is scarcely a path through his forests that the white man has not traversed—there is scarce a retreat in his wilderness to which avarice has not followed him. In too many instances only the curses of civilization have attended this pursuit of selfish and private ends. The Indian has too often been contaminated, that he might be subdued; while the inheritance of his fathers has been bartered for trifles without value, or for a poison destructive of his habits, and fatal to his existence. To the survivors of a brave and ancient race fast gliding away, they who now occupy their soil have the two-fold obligation to compensate for the original disadvantages of their lot, and to make reparation for the injuries they have endured.

We rejoice that the charity to which we contribute is extended to them, and that within our own diocese the praise of the Most High is heard in a Christian temple, from voices which have heretofore resounded only the whoop of war and the yell of extermination; that the liturgy of our church, translated into an Indian tongue, is led and responded by Indians duly instructed and religiously disposed—that the savage bosom has been taught to glow with the tenderness of Christian feeling—that the sons of Indian chieftains, no longer foremost in the march of hostility and blood, now

employ their talents and their influence in promoting the religion of peace—that the warrior who would not turn on his heel to save his life, kneeling before the ambassador of Jesus Christ, has confirmed the vows of his religious obedience, and they who have been divested of their temporal inheritance, have by faith been directed to that better country, where they shall no more be strangers and pilgrims.

Conclusion.

The great field of our present exertions will one day form the centre of a countless population. But in the condition of men thus rapidly penetrating the wilderness of primitive nature, leaving behind them the regular ministrations and services of religion, and the established restraints which give order to society; removed from public observation, and the influence of public opinion on the conduct; in such a condition, there must exist a strong tendency to immorality and irreligion. Policy and humanity alike require that this tendency should be steadily counteracted. The hardy frontier settlers, if long abandoned to its operation, will be irrecoverably confirmed in evil habits, which, growing with their growth, will be extended with their progress. This is the time when we ought to pour upon them the light of Christian truth: this is the time to attach them to the principles and institutions of the Gospel. Let the good seed now be

scattered, and they who bear it forth will doubtless return again rejoicing, rich in the fruits of their success. As soon as the forest is subdued, its choicest cedars shall rise again in temples to the Lord. The voice of thanksgiving shall ascend from our farthest borders; and successive generations, urged by the spirit of adventure, or borne forward on the tide of population, shall convey the blessings of religion to the distant ocean and its remotest isles.

Though it is not within the compass of our means to produce results so glorious and so extensive, yet their possibility is an unanswerable motive to exertion, and should induce us to bear a willing and a faithful part.

And when that night of oblivion, which is rapidly advancing upon us and our pursuits, shall have shadowed us in the darkness of its mantle;—when the busy hum of other men shall be heard in the scenes which we now occupy, and the seasons of other years shall spread their summer verdure and their winter desolation over our lowly resting place,—the impulse which our feeble efforts have communicated in the great cause of religion, will form the best memorial to redeem from forgetfulness lives too exclusively devoted to the world and its fleeting cares; and at the last day may realize for us the truth of that gracious promise, that he who gives a cup of cold water in the name of Christ, shall not lose his reward.

NINETEENTH REPORT OF THE HAMPSHIRE MISSIONARY SOCIETY,

PRESENTED AT THE ANNUAL MEETING, HELD AT NORTHAMPTON,

AUGUST, 1820.

The following brief abstract of this Report, we find in the *Boston Recorder*, of the 10th inst. The entire Report we have not seen.

The Trustees, at this anniversary, have to notice labours of their Missionaries in six of the United States; performed in Maine by the Rev. Messrs. Josiah Peet, of Norridgewock; Fifield Holt, of Bloomfield; Thomas Williams, of Brewer; and Bancroft Fowler, of Bangor; in Vermont, by Rev. David H. Williston in the northern; and Rev. Philip Spaulding, of Jamaica, in the southern part of

the state; in New-York, by Rev. Messrs. Isaac Clinton, of Lowville; Joel Wright, of Leverett, Mass.; and Samuel Parker, of Danby, county of Tioga; by the Rev. Royal Phelps, in Pennsylvania, south of Lake Erie, and near the line of Ohio; by the Rev. Messrs. Joseph M. Curtis and William Strong, in Ohio; and by Rev. Asa Brooks, in the county of Lewis, Virginia

To encourage the settlement of Christian Ministers, which is an object with the Trustees, engagements have, in several instances, been entered into with them, with the consent of their people, that they should labour as Missionaries ten weeks annually, for five years, in the employment of this society. Messrs. Peet, Holt, Williams, Spaulding, and Brooks, have received commissions for these ten weeks yearly services. The five years of Messrs. Peet and Holt were completed with 1819, but at their request their missions are renewed for 1820. Mr. Fowler's mission is for the same number of weeks, instituted at the request of the Theological Seminary, of which he is a professor, and which has been removed from Hampden to Bangor. Mr. Parker, who has a pastoral charge from which he receives a salary for labouring three fourths of the time, has been employed thirteen weeks annually for several years. His latest journal, which has been received, respects services performed in 1819. His mission is continued. All these Missionaries have their fields to be cultivated near their places of habitation.

Mr. Clinton is performing a mission of twelve weeks in the vicinity of Lowville, and the more northern counties of Jefferson and St. Lawrence.

Mr. Phelps laboured in 1819 twenty-

five weeks. This year his mission is twenty weeks among the same people.

Mr. Brooks was employed the last year fifteen weeks. His mission for five years commences with 1820.

The holy Bible and other religious books and tracts continue to be distributed. Important aid is given to the establishment and conducting of sabbath schools, to the no little benefit of children and youth. Persons are found, and some who hopefully are pious that do not possess a complete copy of the inspired Scriptures. A feeble old man, a missionary relates, who doubtless had seen more than seventy years, and had no means of support but the labour of his hands, came to me, and with an air of meekness and humility, requested the favour of a Bible, saying that *in his old age he had been brought to an understanding of what the Bible teaches, but that he had not a whole copy of it.* A Bible was given him, and after expressing his gratitude with much warmth of feeling, the aged man returned, rejoicing, to his house.

The Trustees gratefully notice the very efficient aid which has been offered them by the Charitable Female Association.

The receipts for the year, ending August, 1820, amounted to \$1590 59

Disbursements for same time, 1180 55

Cash in Treasury, 410 04

Foreign Intelligence.

MISSION TO PALESTINE.

LETTERS FROM THE REV. MESSRS. FISK AND PARSONS.

THE following letters, from these Missionaries to the Rev. Sereno E. Dwight, of Boston, contain the latest advices from that quarter. We copy them from the *Boston Recorder* of the 10th inst.

Scio, Sept. 11, 1820.

Dear Brother—If you have received our letter by Capt. Edes, you know our feelings with regard to a mission at Smyrna. We thought then, (and we are now much more confirmed in the opinion,) that a wide and effectual door

is opened for benevolent operations. Can it for a moment be a question after so many revivals, and so many blessings upon the cause of missions, whether it is duty to send the gospel to that very land from whence we received it with all its attendant blessings. We are not

without hope that we shall see the standard of truth erected on these shores before we set sail for Palestine.

Since we arrived at Scio, our attention has been directed to the study of the modern Greek language, under the instruction of the principal Professor of the College at Scio. We have had, however precious opportunities to distribute religious tracts both among this people, and among the inhabitants of other Islands. Almost every day we have had applications either for Bibles, or religious tracts. The Tract which we reprinted at the College press was ready for distribution about a month since, and we have given away more than 700 copies to the people on this Island—sent 100 to Smyrna—200 to Crete, and 100 to Thesalonica. One fact is very encouraging. An instructor of a school in Crete, who was here, learning that we had religious tracts for distribution, made a very earnest request for a quantity of them, to be given to his friends and to schools on that Island. We gave him 200 copies. When he received them he thanked us very sincerely, and expressed a wish to see us in Crete. Tracts distributed by an instructor of a school, or by an inhabitant of the place, will excite much less suspicion and have the prospect of much more usefulness, than they would have if bestowed by a foreigner. There is much advantage in finding work for every man in the cause of righteousness.

This moment, since writing the above a Priest called upon us for a Testament. He took it in his hands and said, "O this is excellent." After examining it a little, he cheerfully paid the money at which we valued it. We gave him likewise several religious tracts. Seldom have we seen more evident expressions of gratitude and joy. May the God of the Bible enlighten his mind, that he may behold wondrous things out of his law. There is evidently a searching for the Holy Scriptures among this people. We pray that it may continue and abound.

In the churches, the ancient Greek is read, and but few of the assembly are able to understand it. What a blessing will be the possession of the Scriptures in the common language of the country.

Dear Brother, continue to pray for us, and for this people. We are continually encouraged in our work, by the assurance that many prayers are ascending to God for our success. Your brethren in the Gospel.

P. FISK,
L. PARSONS.

Scio, October 13, 1820.

Rev. and dear Sir—The answer to your letter of June 23, will have been received, we hope, previous to the arrival of the Sally Ann. From the inquiries in your letter, we are induced to give a concise account of the population, religion, and literature of Scio.

The Isle of Scio is separated from the continent of Asia by a channel 18 miles in width. On the north, is a distinct view of the Isle of Mytelene; on the east, of the shores of Asia, the city of Ichesme, near to which was destroyed the Turkish fleet; on the south east, of the Isle of Samos. The length of the Island, it is said, is thirty miles; the breadth, from 12 to 18. A high range of mountains, composed principally of limestone, runs through the whole length of the Island, like the green mountains of Vermont. On the east side is an extensive and highly cultivated plain, upon which is the principal city, Scio, a number of fine villages, and numerous summer seats of respectable merchants. The low lands are covered with fruit-trees; as orange, lemon, fig, olive, pomegranate; but the mountains are barren, except now and then a small grove of pine trees.

As to the population we depend upon the statements given us by the Greek Bishop. They are as follows—the entire population 60,000 or 70,000; of these, not less than 3000 are Turks; 800 or 900 Catholics, a few Jews, and the rest Greeks.

The Turks live most of them in a large castle on the sea-shore, separated from the city by draw-bridges. They have in the city 12 mosques, all of which are still occupied as places of worship. During *Ramizan*, the Mahomedan fast, the minarets are illuminated in the night. Bells are not in use among the Turks, but a

person is employed to give notice of the different hours for prayer, by crying aloud from a high part of the minaret. In Scio, the Turks usually speak the Greek language, and sometimes marry into Greek families. Christians enjoy great liberty, and are never interrupted in their religious services.

Catholics have six churches, three in the city, and three in the country—one Bishop, and 28 Priests.

The Greeks have 50 or 60 churches in the city, and very many, (some say 500 others a 1000,) in different parts of the Island. There is one Bishop, and 500 or 600 priests, besides monks. Only 5 or 6, out of the 600 priests, ever attempt to preach the Gospel. Their duties are limited to the reading of the church service upon the Sabbath and feast days. The books used in the churches are in ancient Greek, and are read with great rapidity and indistinctness. Among them we have noticed "the Menaion," consisting of 12 folio volumes, one for each month; the "Time Piece," one folio volume; selections from the gospels, and some smaller books. The whole Bible is not found in the churches, and seldom indeed in the houses. We have seen only two Bibles, one Septuagint, and three Testaments, excepting those left by the Rev. Mr. Jowett, and Rev. Mr. Williamson. Psalters are kept for sale, and are used in schools. There are about 100 holidays besides the Sabbath. On these days, the people assemble morning and evening, in the churches for religious service. Both in the summer and winter the morning service is performed by candle light. Prayers are read or sung by two or three individuals, and the congregation respond, "God be merciful." The Lord's prayer and the creed are repeated at every season of worship.

The College in this city was established in its present form and government about five years since, when Mr. *Bambas*, the principal instructor, took the charge of the institution. There are at present 700 or 800 students—14 instructors—one Professor of Chemistry and Rhetoric; one of Mathematics; one of Theology, Geometry, &c.; one of the Turkish language; one of the Latin and French; and nine

February, 1821.

teachers of the ancient and modern Greek. A considerable proportion of the scholars are young, and are instructed in the first principles of Grammar; the higher classes are required to study Plutarch, Xenophon, Demosthenes, Plato, Homer, Herodotus, Pindar, and the Iliad.

The four first days of the week, lectures are delivered in Chemistry, Rhetoric and History. There is a good chemical laboratory, and a printing press, obtained the last year from Europe. The funds of the College are obtained in part from the Greek community, and in part by private donations. A gentleman in Russia has recently given 20,000 or 30,000 dollars to this seminary. Tuition is given *gratis* to all the students. On Friday the first class are instructed in the "Holy Catechism," and twice in a week the second class have lessons from the Acts of the Apostles, and from Ethicks. This term, lessons have been given to 30 or 40 students from the English work, called "*Young Minister's Companion*." The Professor gives a translation of it in Greek, and requires each student to write as he speaks it. Great good may result from this mode of instruction. We might enlarge, but time will not permit. Your brethren in the gospel.

P. FISK,
I. PARSONS.

The Boston *Missionary Herald*, of the present month, in giving the following letter, written by Messrs. Parsons and Fisk, at the moment of their departure from their native country, observes,—“We think it just such a letter as became them, on such an occasion.”

Ship Sally-Ann, Nov. 3, 1819.

Rev. and dear Sir,—We have just passed Fort Independence, with a fair wind, and every thing pleasant. We rejoice, though with aching hearts, that the moment has arrived, which answers the prayers of many years. We remember, and shall long remember, the kind attentions and very timely aid, of our friends in Salem; and we shall pray for their

peace, while we have a heart to pray for ourselves.

We remember you, dear sir, with filial affection and confidence; and we hope you may never have occasion to withdraw your confidence and affection from us. Assure Mrs. Worcester and your dear

children, that we shall often think of them. May they all be pious.

Dear Sir, Farewell,

LEVI PARSONS,
PLINY FISK.

Rev. Dr. Worcester.

The *Hera'd* mentions the arrival of advices from these Missionaries to the 23th of October, and promises extracts from their Journal, in the next number.

MISSION TO BURMAH.

VISIT OF THE REV. MESSRS. JUDSON AND COLMAN TO AVA, THE CAPITAL OF THE BURMAN EMPIRE.

HAVING resided several years at Rangoon, and having experienced much opposition from the Agents of the government, these zealous Missionaries undertook a journey to Ava, with the hope of obtaining permission from the Emperor, to promulgate, unmolested, the Christian system in his dominions. The following account of this hazardous, and we regret to add, unsuccessful enterprize, copied from the *Latter Day Luminary*, will be perused with interest.

This narrative was selected for our December number, but we have not found room for it until now.

Dec. 12, 1819, Lord's Day.—We were much gratified at seeing the teacher, Moug Shwa Gngong at worship, for the first time, since he was accused before the viceroy. The news of our intended expedition to Ava, has probably emboldened him. We proposed his accompanying us, but he declined.

Dec. 19, Lord's Day.—Had worship for the last time. Disappointed in not seeing the teacher; but the disappointment somewhat alleviated by the attendance of one of his acquaintance, an elderly man, by name Oo Yan, by profession a doctor, who listened with the strictest attention, and, in his subsequent conversation, discovered a truly inquisitive spirit.

Dec. 21.—After having made arrangements for our wives' residence in town, during our absence, brother Colman and myself embarked. Our boat is six feet wide in the middle, and forty feet long. A temporary deck of bamboos is laid throughout, and on the hinder part of the boat, the sides are raised with thin boards, and a covering of thatch and

mats tied on, so as to form two low rooms, in which we can just sit and lie down. Our company consists of sixteen, beside ourselves, ten rowmen, a steersman, a headman, whose name is inserted in our passport, and who, therefore, derives a little authority from government, a steward or cook for the company, which place is filled by our trusty Moug Nau, our own cook, a Hindoo washerman, and an Englishman, who having been unfortunate all his life, wishes to try the service of his Burman majesty.

We have been much perplexed in fixing on a present for the emperor, without which no person unauthorized can appear in his presence. When we considered that there ought to be a congruity between the present, and our character, we selected that book, which we hope to be allowed to translate under his patronage—the BIBLE, in six volumes, covered with gold leaf, in Burman style, and each volume enclosed in a rich wrapper. For presents to other members of government, we have taken several pieces of fine cloth, and other articles.

Thus manned and furnished, we pushed off from the shores of Rangoon. The teacher, Moug Shwa Gnon, had not been to see us for several days, ashamed probably of having declined accompanying us; but just as we were pushing off, we saw his tall form standing on the wharf. He raised his hand to his head, and bade us adieu, and continued looking after the boat, until a projecting point shut Rangoon, and all its scenes, from our view. When shall we redouble this little point? Through what shall we pass, ere the scene now snatched away be represented? The expedition on which we have entered, however it may terminate, is unavoidably fraught with consequences momentous and solemn, beyond all conception. We are penetrating into the heart of one of the great kingdoms of the world, to make a formal offer of the gospel to a despotic monarch, and through him to the millions of his subjects. May the Lord accompany us, and crown our attempt with the desired success, if it be consistent with his wise and holy will.

At night, we moored by the banks of Kyee-myen-daing. It was near this place, that a few days ago, one of the boats belonging to Mr. G. late collector of Rangoon, was attacked by robbers, and the steersman and another man killed at a single shot.

On the 30th, reached Kah-noung, a considerable town, about 90 miles from Rangoon. Here we met a special officer from Bassein, with a detachment of men, sent in pursuit of a band of robbers, who lately made a daring attack on a large boat, wounded and beat off the people, and took plunder to the amount of 1500 ticals.

Jan. 1, 1820.—Passed a remarkably high rocky mountain, the side of which, for a considerable extent, is indented with numerous recesses, containing images of Gaudama, all carved out of the solid rock.

Jan. 2.—Passed the large towns of Shwa-doung and Pah-doung, on opposite sides of the river, and reached Pyee (vulgarly called Prome,) 120 miles from Rangoon; a place in Burman history, and the seat of an ancient dynasty of

kings. The town itself is now in a state of dilapidation; but the environs appear flourishing.

Confirmed reports of a most daring robbery, committed a little higher up, on the boat of the governor of Taroke-man, who was going up to Ava, with about 50 men and 7000 ticals. The robbers came down upon the people, while they were cooking on shore, shot the governor through the body, and carried off all the treasure.

Jan. 17.—Reached Pah-gan, a city celebrated in Burman history; being like Pyee, the seat of a former dynasty. It is about 260 miles from Rangoon.

Jan. 18.—Took a survey of the splendid pagodas, and extensive ruins, in the environs of this once famous city. Ascended, as far as possible, some of the highest edifices, and at the height of one hundred feet, perhaps, beheld all the country round, covered with temples and monuments of every sort and size, some in utter ruin, some fast decaying, and some exhibiting marks of recent attention and repair. The remains of the ancient wall of the city stretched beneath us. The pillars of the gates, and many a grotesque, decapitated relic of antiquity chequered the motley scene. All conspired to suggest those elevated and mournful ideas which are attendant on a view of the decaying remains of ancient grandeur; and though not comparable to such ruins as those of Palmyra and Balbec, (as they are represented,) still deeply interesting to the antiquary, and more deeply interesting to the Christian missionary. Here, about eight hundred years ago, the religion of Boodh was first publicly recognized and established as the religion of the empire. Here then Ah-rah-han, the first Boodhist apostle of Burmah, under the patronage of King Anan-ra-tha-men-zan, disseminated the doctrines of Atheism, and taught his disciples to pant after annihilation, as the supreme good. Some of the ruins before our eyes were probably the remains of pagodas designed by himself. We looked back on the centuries of darkness that are past. We looked forward, and Christian hope would fain brighten the prospect. Perhaps we stand on the dividing

line of the empire of darkness and light. O, shade of Siren Ah-rah-han ! weep o'er thy falling fanes ; retire from the scenes of thy past greatness. But thou smilest at my feeble voice. Linger then, thy little remaining day. A voice mightier than mine, a still small voice, will ere long sweep away every vestige of thy dominion. The churches of Jesus will soon supplant these idolatrous monuments, and the chanting of the devotees of Boodh will die away before the Christian hymn of praise.

After leaving Pah-gan, the river turns to the east. We walked across the point of land formed by the curve of the river, and rejoined the boat at Nyoung-oo. On the 20th we reached Gnah-hmyah-gnay, a solitary and dangerous place, and moored under a little point of land. Late in the evening, a large boat, full of men, suddenly turned the point, and bore down upon us. Our headman warned them off ; but they paid no attention, and made no reply ; on which he fired a gun over them. They then called out to forbear, and sheered off. The adventure quite indisposed us for sleep. We planned anew the minutiae of operation, in case of attack, and kept a strict watch all night.

Jan. 22.—Passed the confluence of the Kyen-dwen and the A-rah-wah-tee, and proceeded up the latter. The former is the smaller of the two, but it is said to be navigable for large boats twenty days distance from the confluence. It penetrates into the Cassay country, which lies north of Burmah, and to which 30 000 troops have lately marched from Ava, to quell a rebellion occasioned by the accession of the new emperor.

We are now beyond the region of the robbers, and are allowed to sleep in comparative quiet.

Jan. 25.—Passed Old Ava, the seat of the dynasty immediately preceding the present, and Tsah-going, a place of some note, distinguished for its innumerable pagodas, and the residence of one or two late emperors ; and about noon, drew up to O-ding-man, the lower landing place of New Ava, or Ahmarapoor, about 350 miles from Rangoon. At our present distance of nearly four miles from the

city, it appears to the worst advantage. We can hardly distinguish the golden steeple of the palace, amid the glittering pagodas, whose summits just suffice to mark the spot of our ultimate destination.

Interview with the Burman Emperor.

Jan. 26.—We set out early in the morning, called on Mr. G. late collector of Rangoon, and on Mr. R. who was formerly collector, but is now out of favor. Thence we entered the city, passed the palace, and repaired to the house of Mya-day-men, former viceroy of Rangoon, now one of the public ministers of state. We gave him a valuable present, and another of less value to his wife. They both received us very kindly, and appeared to interest themselves in our success. We did not however disclose our precise object ; but only petitioned leave to behold the golden face. Upon this his Highness committed our business to Moug Yo, one of his favourite officers, and directed him to introduce us to Moug Zah, one of the private ministers of state, with the necessary orders. This particular favour of Mya-day-men prevents the necessity of our petitioning and seeing all the public ministers of state, and procuring formal permission from the high court of the empire.

In the evening, Moug Yo, who lives near our boat, called on us to say that he would conduct us to-morrow. We lie down in sleepless anxiety. To-morrow's dawn will usher in the most eventful day of our lives. To-morrow's eve will close on the bloom or the blight of our fondest hopes. Yet it is consoling to commit this business into the hands of our heavenly Father ; to feel that the work is His, not ours ; that the heart of the monarch, before whom we are to appear, is under the control of omnipotence ; and that the event will be ordered in the manner most conducive to the Divine glory and the greatest good. God may, for the wisest purposes, suffer our hopes to be disappointed ; and if so, why should short-sighted, mortal man, repine ? Thy will, O God, be ever done ; for thy will is inevitably the wisest and the best.

Jan. 27.—We left the boat, and put

ourselves under the conduct of Moug Yo. He carried us first to Mya-day-men, as a matter of form; and there we learnt, that the emperor had been privately apprised of our arrival, and said, Let them be introduced. We therefore proceeded to the palace. At the outer gate, we were detained a long time, until the various officers were satisfied that we had a right to enter, after which we deposited a present for the private minister of state, Moug Zah, and were ushered into his apartments in the palace-yard. He received us very pleasantly, and ordered us to sit before several governors and petty kings, who were waiting at his levee. We here, for the first time, disclosed our character and object; told him, that we were missionaries, or "propagators of religion;" that we wished to appear before the emperor, and present our sacred books, accompanied with a petition. He took the petition into his hand, looked over about half of it, and then familiarly asked several questions about our God and our religion, to which we replied. Just at this crisis, some one announced, that the golden foot was about to advance; on which the minister hastily rose up, and put on his robes of state, saying, that he must seize the moment to present us to the emperor. We now found, that we had unwittingly fallen on an unpropitious time, it being the day of the celebration of the late victory over the Cassays, and the very hour when His Majesty was coming forth to witness the display made on the occasion. When the minister was dressed, he just said, "How can you propagate religion in this empire? But come along." Our hearts sunk at these inauspicious words. He conducted us through various splendour and parade, until we ascended a flight of stairs, and entered a most magnificent hall. He directed us where to sit, and took his place on one side; the present was placed on the other, and Moug Yo and another officer of Mya-day-men, sat a little behind. The scene to which we were now introduced, really surpassed our expectation. The spacious extent of the hall, the number and magnitude of the pillars, the height of the dome, the whole completely covered

with gold, presented a most grand and imposing spectacle. Very few were present, and those evidently great officers of state. Our situation prevented us from seeing the further avenue of the hall; but the end, where we sat, opened into the parade, which the emperor was about to inspect. We remained about five minutes, when every one put himself into the most respectful attitude, and Moug Yo whispered, that his Majesty had entered. We looked through the hall, as far as the pillars would allow, and presently caught sight of this modern Ahasuerus. He came forward, unattended, in solitary grandeur, exhibiting the proud gait and majesty of an eastern monarch. His dress was rich, but not distinctive; and he carried in his hand, the gold-sheathed sword, which seems to have taken the place of the sceptre of ancient times. But it was his high aspect, and commanding eye, that chiefly rivetted our attention. He strided on. Every head, excepting ours, was now in the dust. We remained kneeling, our hands folded, our eyes fixed on the monarch. When he drew near, we caught his attention. He stopped, partly turned towards us, "Who are these? The teachers, great king, I replied. "What, you speak Burman—the priests that I have heard of last night?" When did you arrive?" "Are you teachers of religion?" "Are you like the Portuguese priest?" "Are you married?" "Why do you dress so?" These, and some other similar questions, we answered; when he appeared to be pleased with us, and sat down on an elevated seat—his hand resting on the hilt of his sword, and his eyes intently fixed on us. Moug Zah now began to read the petition, and it run thus:

"The American teachers present themselves to receive the favour of the excellent king, the sovereign of land and sea. Hearing, that, on account of the greatness of the royal power, the royal country was in a quiet and prosperous state, we arrived at the town of Rangoon; within the royal dominions, and having obtained leave of the governor of that town, to come up and behold the golden face, we have ascended and reached the bottom of the golden feet. In the great

country of America, we sustain the character of teachers and explainers of the contents of the sacred scriptures of our religion. And since it is contained in those scriptures, that, if we pass to other countries, and preach and propagate religion, great good will result, and both those who teach and those who receive the religion, will be freed from future punishment, and enjoy, without decay or death, the eternal felicity of heaven,—that royal permission be given, that we, taking refuge in the royal power, may preach our religion, in these dominions, and that those who are pleased with our preaching, and wish to listen to and be guided by it, whether foreigners or Burmans, may be exempt from government molestation, they present themselves to receive the favour of the excellent king, the sovereign of land and sea.”

The emperor heard this petition, and stretched out his hand. Moung Zah crawled forward and presented it. His majesty began at the top, and deliberately read it through. In the meantime, I gave Moug Zah an abridged copy of the tract, in which every offensive sentence was corrected, and the whole put into the handsomest style and dress possible. After the emperor had perused the petition, he handed it back, without saying a word, and took the tract. Our hearts now rose to God for a display of his grace. ‘O have mercy on Burmah! Have mercy on her king!’ But, alas, the time was not yet come. He held the tract long enough to read the two first sentences, which assert, that there is one eternal God, who is independent of the incidents of mortality, and that, beside Him, there is no God; and then, with an air of indifference, perhaps disdain, he dashed it down to the ground! Moug Zah stooped forward, picked it up, and handed it to us. Moug Yo made a slight attempt to save us, by unfolding one of the volumes, which composed our present, and displaying its beauty; but his majesty took no notice. Our fate was decided. After a few moments, Moug Zah interpreted his royal master’s will, in the following terms:—“Why do you ask for such permission? Have not the Portuguese, the English, the Musselmans,

and people of all other religions, full liberty to practise and worship, according to their own customs? In regard to the objects of your petition, his majesty gives no order. In regard to your sacred books, his majesty has no use for them, take them away.”

Something was now said about brother Colman’s skill in medicine; upon which the emperor once more opened his mouth, and said, Let them proceed to the residence of my physician, the Portuguese priest; let him examine whether they can be useful to me in that line, and report accordingly. He then rose from his seat, strided on to the end of the hall, and there, after having dashed to the ground the first intelligence that he had ever received of the eternal God his Maker, his Preserver, his Judge, he threw himself down on a cushion, and lay listening to the music, and gazing at the parade spread out before him!

As for us and our present, we were huddled up and hurried away, without much ceremony. We passed out of the palace gates, with much more facility than we entered, and were conducted first to the house of Mya-day-meu. There his officer reported our reception; but in as favourable terms as possible; and as his highness was not apprized of our precise object, our repulse appeared, probably, to him, not so decisive, as we knew it to be. We were next conducted two miles, through the sun and dust of the streets of Ava, to the residence of the Portuguese priest. He very speedily ascertained, that we were in possession of no wonderful secret, which would secure the emperor from all disease, and make him live for ever; and we were accordingly allowed to take leave of the reverend Inquisitor, and retreat to our boat.

At this stage of the business, notwithstanding the decided repulse we had received, we still cherished some hope of ultimately gaining our point. We regretted, that a sudden interruption had prevented our explaining our objects to Moug Zah, in that familiar and confidential manner which we had intended; and we determined, therefore, to make another attempt upon him in private.

Conversation with the Emperor's Minister of State.

Jan. 28. Early in the morning, we had the pleasure of seeing our friend, Mr. G. coming to our boat. It may not be amiss to mention, that he is the collector, who was chiefly instrumental in relieving us from the exorbitant demand, which, a few months ago, was made upon us in Rangoon. He now told us that he had heard of our repulse, but would not have us give up all hope; that he was particularly acquainted with Moug Zah, and would accompany us to his house a little before sun-set, at an hour when he was accessible. This precisely accorded with our intentions.

In the afternoon, therefore, we called on Mr. G. and he went with us into the city. On the way, we paid a visit to the wife of the present viceroy of Rangoon, whose eldest son is married to the only daughter of the present emperor. We carried a present, and were, of course, kindly received.

Thence we went to the house of Moug Zah, some way beyond the palace. He received us with great coldness and reserve. The conversation, which we carried on chiefly through Mr. G., is unnecessary to detail. Suffice it to say, that we ascertained, beyond a doubt, that the policy of the Burman government, in regard to the toleration of any foreign religion, is precisely the same with the Chinese; that it is quite out of the question, whether any of the subjects of the emperor, who embrace a religion different from his own, will be exempt from punishment; and that we, in presenting a petition to that effect, had been guilty of a most egregious blunder, an unpardonable offence. Mr. G. urged every argument that we suggested, and some others. He finally stated, that if we obtained the royal favour, other foreigners would come and settle in the empire, and trade would be greatly benefited. This argument alone seemed to have any effect on the mind of the minister, and looking out from the cloud which covered his face, he vouchsafed to say, that if we would wait some time, he would endeavour to speak to his majesty about us. From this remark it was

impossible to derive any encouragement, and having nothing further to urge, we left Mr. G., and bowing down to the ground, took leave of the great minister of state, who, under the emperor guides the movements of the whole empire.

It was now evening. We had four miles to walk by moon-light. Two of our disciples only followed us. They had pressed as near as they ventured to the door of the hall of audience, and listened to words which sealed the extinction of their hopes and ours. For some time we spoke not.

"Some natural tears we dropt, but wiped them soon,
The world was all before us where to choose
Our place of rest, and Providence our guide."

And, as our first parents took their solitary way through Eden, hand in hand, so we took our way through this great city, which, to our late imagination, seemed another Eden; but now, through the magic touch of disappointment, seemed blasted and withered, as if smitten by the fatal influence of the cherubic sword.

Arrived at the boat we threw ourselves down, completely exhausted in body and mind. For three days, we had walked eight miles a day, the most of the day in the heat of the sun, which even at this season, in the interior of these countries, is exceedingly oppressive; and the result of our travels and toils has been—the wisest and best possible—a result which, if we could see the end from the beginning, would call forth our highest praise. O slow of heart to believe and trust in the constant presence and overruling agency of our almighty Saviour!

Jan. 29.—We again rose early, and having considered the last words of Moug Zah, wrote down our request in the most concise and moderate terms, and sent it to Mr. G. with a message, that he would once more see Moug Zah, lay the paper before him, and ascertain unequivocally whether there was any possibility of gaining our point, by waiting several months.

Jan. 31, Monday.—Mr. G. called upon us, with our little paper in his hand. I have shown your paper to Moug Zah, and begged him not to deceive you, but to say distinctly what hopes you might

be allowed to entertain. He replied, "Tell them, that there is not the least possibility of obtaining the object stated in this paper, should they wait ever so long; therefore, let them go about their business."

I now thought of one more expedient; and taking out the manuscript tract the emperor threw down, I handed it to Mr. G. This is a brief view of the Christian religion. Do you present it, in our name, to Moung Zah, and persuade him to read it, or hear it read. We have indeed no hope of its efficacy; but it is our last resort, and God may help us in the extremity. He took it with some feeling, and promised to do his best.

Before leaving us, he communicated the important intelligence, that the emperor, flushed with his late victory over the Cassays, had determined on war with Siam, and intended, next fall, to march in person to Pegu, below Rangoon, and there establish his head quarters.

Persecuting spirit of the Burmans.

After Mr. G left us, we went to visit Mr. R. We were formerly acquainted with him in Rangoon; and he would now have assisted us, had he not been out of the favour of the new emperor. We related all our proceedings, and the disappointment of our hopes. I knew it would be so, replied he, when you first called on me; but I was not willing to discourage you from making trial for yourselves. He then related the following story, with the substance of which we were previously acquainted.

"About fifteen years ago, the Roman Catholic priests converted to their faith a Burman teacher of talents and distinction. They took great pains to indoctrinate him thoroughly in their religion, and entertained great hope of his usefulness in their cause. After his return from Rome, whither they had sent him to complete his Christian education, he was accused by his nephew, a clerk in the high court of the empire, of having renounced the established religion. The emperor, who, it must be remembered, was far from approving the religion of Boodh, ordered that he should be compelled to recant. The nephew seized his

uncle, cast him into prison and fetters, caused him to be beat and tortured continually; and at length had recourse to the torture of the iron mallet. With this instrument, he was gradually beaten, from the ends of his feet up to his breast, until his body was little else but one livid wound. Mr. R. was one of those that stood by and gave money to the executioners, to induce them to strike gently. At every blow, the sufferer pronounced the name of Christ, and declared afterwards, that he felt but little or no pain.—When he was at the point of death, under the hands of his tormentors, some persons who pitied his case, went to the emperor, with a statement, that he was a madman, and new not what he was about: on which the emperor gave orders for his release. The Portuguese took him away, concealed him till he was able to move, then sent him privately in a boat to Rangoon, and thence by ship to Bengal, where he finished his days. Since then, the Roman priests, of whom there are four only in the country, have done nothing in the way of proselyting, but confined their labours to their own flocks, which are composed of the descendants of foreigners. The man who accused his uncle, is now the very first of the private ministers of state, taking rank before Moung Zah! Furthermore, the present chief queen, who has great influence with his majesty, is, and ever has been, particularly attached to the religion and the priests of Boodh." Mr. R. also confirmed the information we had received of approaching war with Siam.

Our case could not be more desperate. We directly returned to the boat, and ordered our people to sell off all unnecessary articles, and be ready to start as soon as our passport could be obtained.

To be concluded in our next.

PRESENT STATE OF THE BURMAN MISSION.

Extract of a letter to the Editor of the Concord Observer.

Serampore, Oct. 9, 1820.

"You will rejoice to hear that there is a little church in Rangoon, of 10 baptized Burmans!—But these are left now entirely destitute of a pastor—not a mis-

sionary there—Mr. Wheelock is dead, and his widow in Calcutta—Mr. Colman and his wife are going to Chittagong—Mr. Judson and his wife are with me at Serampore ; she being ill with the liver complaint. The circumstance which induced Mr. Colman to leave Rangoon, was an entire disappointment or repulse which Mr. Judson and himself met with at Ava,

when they went to petition the King for toleration. His Majesty *frowned* upon them and they hastened back to Rangoon ; Mr. Colman left the country ; and Mr. Judson continued to instruct in private till the illness of his wife induced him to come away : he expects to return soon, though his wife should be no better."

Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

THE GREAT OSAGE MISSION.

IN a former number, it was stated that the Mission Family, destined to the *Tribe of Indians*, usually denominated the *Osages of the Missouri*, were to convene in this city about the 20th of February. Public notice, by order of the Board of Managers, was subsequently given, that the religious exercises, preparatory to the departure of the Mission, would be performed on the evenings of the 26th and 27th of the month ; and that the Family would commence their journey on the 1st of March. Several of the Family arrived at the appointed time. Letters were received, however, from the Superintendent and Assistant, who had to travel in heavy waggons a distance of more than three hundred miles, announcing, that, in the bad state of the roads, it would be impossible to reach New-York in time for the arrangements of the Board. The exercises, therefore, were necessarily postponed for a week ; and notice of the fact was promptly given to the public.

The Superintendent and Assistant, with their families and other members of the Mission, arrived on Saturday, the 3d of March.

On the following day, the adult members of the Mission, agreeably to a previous invitation, united with the first Presbyterian Church, and many members of other Churches in this city and its vicinity, in partaking of the Sacrament of the Lord's Supper. The services on this occasion were performed by a Minister of the Gospel, from each of the three denominations united in this Society. This circumstance, combined with the fact, that our beloved Missionaries, gathered from various and distant parts of our country, were then seated together for the first time around the Sacramental board, and the probability, that they would not again *taste of the cup until they should drink it alone* in the wilderness, could not fail to produce an effect more easily felt than described, upon the hearts of all who were present.

Agreeably to the final arrangement of the Board, the first public meeting was held in the Associate Reformed Church in Murray-Street, on Monday Evening, the 5th of March ; and the second, on the succeeding Evening, in the Middle Dutch Church in Nassau-Street. The exercises, on these occasions, were as follows :

On the first Evening.—The Invocation, by the Rev. Dr. Mason ; Incarnation, an appropriate Hymn, by a select choir ; the introductory Prayer, by the Rev. Dr. Milledoler ; a Missionary Hymn, by the choir ; the charge to the

February, 1821. Q q

Missionary Family, by the Rev. Dr. Romeyn; an Address, by the Rev. Mr. Dodge, the Superintendent of the Mission; an Address by the Rev. Mr. Pixley, the Assistant; the concluding Prayer, by the Rev. Dr. Proudfit, of Salem, Washington County in this State; a collection for the benefit of the Mission; a Missionary Ode, by the choir; and the Benediction by the Rev. Dr. Mason.

On the second Evening.—Pilgrimage, an appropriate Hymn, by the choir; the introductory Prayer, by the Rev. Sylvanus Haight, of Wilton, Connecticut; the General Commission, read by the Rev. Dr. Spring; the General Instructions, by the Rev. Mr. Rowan, of Greenwich Village; an Address by the Rev. Dr. Gunn, of Bloomingdale; an Address by the Rev. Isaac Lewis, of Greenwich, Connecticut; an Address, by the Rev. Dr. M'Dowell, of Elizabethtown, New Jersey; an Address, by the Rev. Mr. Knox, of New-York; an Address, by the Rev. Mr. Allen, of Woodbridge, Connecticut; a parting Hymn, by the choir; a Collection for the Mission; and the concluding Prayer, and Benediction by the Rev. Dr. Hillyer, of Orange, New Jersey.

The exercises, on both Evenings, were highly appropriate, and deeply interesting and impressive.

The vocal music, under the direction of Messrs. Sage, Earl, Allen, and Morse, has, perhaps, never been excelled, on any public occasion in this city.

On both evenings, the pews, aisles, windows, and staircases of the Church, were filled at an early hour. So great was the pressure, that it was with great difficulty that the members of the Board and of the Mission Family could crowd their way to the stations reserved for their accommodation.

At 2 o'clock on Wednesday, the Board of Managers and the Mission Family, together with many of their relatives and friends, met at the Consistory-room in Garden-street, where the General Commission, the General Instructions, and the Talk addressed to the Osage Chiefs, enclosed in a box prepared for the purpose, were formally presented to the Superintendent. A parting hymn was then sung by all who were present; prayer was offered up, by the Rev. Dr. Griffin of Newark, New-Jersey; a Farewell Hymn was sung by the Missionary Family; and the Benediction was pronounced by the Rev. Dr. Proudfit. A procession was then formed in Garden-street, in the following order:—The Members of the Board—the Clergy—the Mission Family—their relatives and friends, and citizens in general. Thus arranged, they proceeded through Broad, Beaver, and White-Hall streets, to the steam-boat Atalanta. At 4 o'clock, the steam-boat moved from the wharf, while the Family on board were singing a Farewell Hymn, and receiving the last cordial salutation of the many thousands of citizens and strangers, who had crowded to the Battery and the docks to witness their departure.

A number of clergymen and laymen accompanied the Family to Elizabethtown; and on the next morning we received the following note from the Rev. Dr. M'Dowell:

“*Dear Sir*—We had a rapid and pleasant passage, and reached Elizabethtown Point before sunset. The dock was crowded with people, to receive the beloved Missionaries, who I trust will be hailed with joy, and dismissed with the prayers and benefactions of the people, in every city, town and village, through which they may pass. Carriages, more than sufficient to convey the Family and their friends, and their baggage, to the town, were in waiting. Among the citizens who had come down in their carriages to the Point, to receive the Family, and to manifest their regard to the missionary cause, were

His Excellency the Governor of New-Jersey and his lady. They took tea with the Family, at my house, and went with us to my Church. The Church was crowded; the exercises were very interesting; and the audience very attentive and solemn.

“The religious exercises were as follows:—Psalm 72, 1st part, L. M.—Prayer, by the Rev. Mr. Dodge, Superintendent of the Mission.—Psalm 93th, 2d part, C. M.—Address by the Rev. Mr. Haight, of Wilton, Con.—Prayer by the Rev. Dr. Hillyer, of Orange, New-Jersey—Address by the Rev. Mr. M'Dowell, of Morristown, New-Jersey.—Psalm 110th, 1st part, L. M.—Address by the Rev. Mr. Pixley, Assistant of the Mission. Prayer by the Rev. Mr. Lewis, of Greenwich, Con.—Hymn 437th of Dobell's Collection. At the close of the exercises the Mission Family rose, and sung, with delightful effect, the Farewell Hymn.”

From some of the gentlemen who went to Elizabethtown, we learn that the Family left that place at 9 o'clock on Thursday morning, and were accompanied to New-Brunswick by his Excellency Governor Williamson and the Rev. Dr. M'Dowell. Before they entered their carriages, a hymn was sung in the presence of a large concourse of people; prayer was offered up by the Rev. Dr. M'Dowell, and the whole was closed with a Farewell Hymn by the Missionary Family.

Since the above was prepared, we have been favoured with a second note from the Rev. Dr. M'Dowell, from which we extract the following:

“I can now give you a few additional facts respecting the progress of our interesting Mission Family. Between 8 and 9 o'clock, a crowd of people had collected to witness their departure. More carriages than were needed were at my door, anxious to bear a part in this work of faith and labour of love. The question was not who *will*, but who *may* go. We had a fine day, and the roads were much better than we had expected. No accident of any kind occurred on the way. A little after 1 o'clock we reached New-Brunswick, and were met at the bridge by Col. Neilson, into whose hands we delivered our precious charge. Before we left the Family on our return in the afternoon, it was arranged, that they should lodge at New-Brunswick, attend religious worship at one of the churches in the evening, and be conveyed to Princeton the ensuing morning, without expense. We may well exclaim, *Hitherto hath the Lord helped us.*”

From another source we learn, that the Family left New-Brunswick on Friday morning, dined at Princeton, and lodged at Trenton. Agreeably to the wishes of the Board, they doubtless arrived at Philadelphia, in one of the Trenton steam-boats, on Saturday morning.

In the close of this unadorned narrative, we have the pleasure to state, that, through the liberality of our Christian friends in Elizabethtown, New-Brunswick, Princeton, and Trenton, including the proprietors of the Atalanta and of one of the Trenton steam-boats, this numerous and interesting family have been conveyed from this city to Philadelphia, without any expense to the Board. It ought to be added, that the same towns had previously contributed very generously for this Mission, both in clothing and in money.

Two of the Documents (the General Commission and the Talk to the Indian Chiefs) delivered to the Superintendent of the Mission, and other articles prepared for this number, are unavoidably deferred.

INSTRUCTIONS TO THE MEMBERS OF THE MISSION FAMILY, DESIGNATED FOR THE HARMONY STATION, AMONG THE GREAT OSAGES OF THE MISSOURI.

Brethren and Sisters,

IN the providence of God you are about to enter on the discharge of the duties of those Missionary offices, to which you have been respectively set apart. Under these circumstances, the Board of Managers of the United Foreign Missionary Society, feel it their duty to give you the following instructions, relating to your personal religion—the matter and manner of your preaching—your outward deportment—the formation of religious assemblies, and the administration of ordinances—the establishment and conduct of schools for children—instruction in the useful arts—observation on the language and customs of the Indians, and the prospects of extending the Gospel among them;—and communications with the government of the United States, and with the Board of Managers of this Society.

I. *Your personal religion.*

No language we can use, can express with sufficient force, the importance of this to your own comfort, the success of your work, and the glory of God. Without it, the finest genius, the greatest literary acquirements, and the purest eloquence, will be unavailing. By this we mean, not only that your hope of an interest in the Saviour be well founded, but that you constantly strive to maintain the power of religion in your own hearts; that you live near to God, giving yourselves much to reading the Scriptures, to solemn meditation and prayer. In the peculiar circumstances in which you will be placed, you need uncommon love to God, zeal for his glory, and special communications of divine wisdom and strength. See therefore that you habitually seek these at a Throne of Grace, and depend upon them in the discharge of the duties of your calling; and though what is called ostentation in religion, is to be avoided as vile, yet endeavour to live in such a manner, as that they who observe you, may believe you to be holy persons, denied to self, crucified to the world, and having your conversation in heaven.

II. *The matter and manner of your preaching.*

As to the *matter*, let it be the great and distinguishing doctrines of divine revelation; such as the sin and misery of man by the fall; the eternal counsel of God, revealed in time to save sinners by Jesus Christ his own eternal and coequal Son; the incarnation, obedience, sufferings, and death of the Son of God in the room of sinners; his resurrection, ascension, intercession in Heaven; his being head over all things to the Church, and the Final Judgment; the application of the Redemption of Christ by God the Holy Spirit; and the absolute necessity of his agency to change the hearts of men, and bring them to faith and repentance, holiness and happiness. The confessions of faith of the three denominations of Christians united in this Society, are to be the standard of your faith, and your teaching is to be conformable thereto. We believe, and you have professed to believe that these doctrines are revealed by God, and found in experience to be the only and effectual means of savingly impressing the minds of men, reforming their lives, and turning them to holiness. We, therefore, warn and charge you, beloved brethren, against setting up your own wisdom; against preaching natural religion distinct from revealed; against founding moral conduct on any other principle than the grace and will of God. We enjoin you to declare, as your hearers are prepared to receive it, the *whole counsel of God*; and to remember in all your ministrations, that *Christ crucified is unto them which are called, the power of God, and the wisdom of God*. Affect not subtleties and deep points of controversy. Wave as much as possible what would lead to *questions*, rather than godly edifying. Adhere to the simplicity which is in Christ, trusting to the power of the Holy Ghost, to take the things of Christ, and show them to the consciences of your hearers with effectual energy.

As to the *manner* of your preaching, let it be such as is best adapted to the

comprehension of your hearers. In addressing the untutored Indian, and especially by an interpreter, your manner must necessarily be very plain, in short sentences, and frequently interrupted—partaking more of the nature of conversation, than of formal and continued discourse. This will demand of you much patience, condescension, and forbearance. Do not despond when you see no immediate fruits of your labours; but wait in humble dependence on the Spirit of God to give efficacy to his own word.

III. *Your outward deportment.*

This is a matter to which we wish you all carefully to attend. You must be *grave, sober, honest, chaste, meek, and faithful to your word.* The Indians neither admire nor trust a light and trifling character. They are said to pay a strict regard to truth. They exhibit, on many occasions, acuteness and sagacity. They discern deviations, from that natural law which is written on their hearts; and if they find you defective, it will destroy their confidence in you, and prejudice them against the Gospel. In your intercourse with one another, we enjoin upon you the cultivation of harmony, and a good understanding, by a course of mild, condescending, forbearing, and conciliating conduct. This, while it will enable you to strengthen each others hands, and encourage each others hearts in the prosecution of the mission, will exemplify to the heathen, the benign influence of Christianity on the hearts and lives of men. We farther instruct you to abstain from all traffic—all buying and selling of lands—all political discussions; and in one word, from every thing which might excite a suspicion, that your errand is for any other purpose, or that you have any other object in view, than the temporal, the spiritual, and eternal welfare of the Indians.

IV. *The formation of religious assemblies, and the administration of ordinances.*

It will be proper for you to have a fixed place, to assemble with the Indians, and others who may attend on the Lord's days, and occasionally on other days for public worship; and to constitute a

regular church and congregation. This, however, need not prevent itinerating in the course of the week, from place to place, where opportunity can be had for preaching the Gospel, with the prospect of organizing new congregations, and extending the field of missionary labours among the heathen.

As soon as any are instructed in the great truths of our holy religion, are brought to embrace the faith, and give good hope of steadfastness in their profession, you will publicly admit them to the ordinance of baptism, and afterward their children. You will appoint regular periods for the administration of the ordinance of the Lord's Supper, to the members of the Mission family, and the baptized adults among the Indians. You will be careful to admit none to these seals of the covenant, without frequent conversation, and sufficient interval for trial. An hasty admission will be injurious to the persons themselves; and they may, by their apostacy, deeply wound the cause of Christ.

When Indian women seek religious instruction, with a view to participation in ordinances, let the conversation be uniformly held in the presence of their husbands, fathers, or at least one of the females of your own family, so as to avoid temptation, and the smallest cause of suspicion to the Indians. We enjoin the utmost circumspection in this matter.

V. *The establishment of schools for children and youth,*

Will require your early and unremitting attention. In entering on the duties of this department, you, who are teachers, will have to employ considerable address to induce the Indian parents to submit their children to your superintendence and instruction, and to overcome the reluctance of the children themselves, to abandon their habits of idleness and roving, for the purpose of acquiring knowledge. You will take into the Mission family as many of the youth of both sexes as can be conveniently accommodated, feed them and clothe them, and arrange them in classes, according to their age and proficiency, so that those who are sufficiently instructed for the

common business of life may retire, and make room for others, until the whole rising generation have received the instruction you have to communicate. As the attendance of the youth on your instruction will be altogether voluntary, and inducements rather than discouragements are continually to be held out to secure that attendance, *bodily correction will be improper*, unless countenanced by the parents; and the only means you will employ to enforce obedience, will be admonition and persuasion. The matter of your instruction is to be reading, writing, and the elements of arithmetic. This is to be communicated in the English language only; and thus the way will be more effectually prepared for preaching the Gospel with success, and opportunities afforded of instilling sound principles, and gaining the youth over to civilization and religion. You are expected to put in execution the Lancasterian plan of education, as affording better facilities than any other, of communicating instruction. At the opening of your school every morning, and its dismissal every night, the Board expect you to send up your supplications to a Throne of Grace for a blessing on your labours; for wisdom to direct, and strength to support you in your arduous task; and your daily petitions must be accompanied with thanksgiving for daily mercies. Thus may you hope, that your admonitions and instructions will be attended with a happier and more abiding effect; and that while you pray with and for the children, they may at once be taught and induced to address a Throne of Grace on their own behalf, for those spiritual blessings which are essential to their present and everlasting happiness. In addition to your ordinary instructions in the week, the Board will be highly gratified, if, on the Sabbath days, you also institute schools for the instruction of the male and female adults.

VI. *Instruction in the useful arts.*

Those of you who are mechanics, will erect suitable buildings, in which your implements may be preserved, and your work performed. You will take as many of the Indian youth as choose your respective trades, and may be useful to

yourself and the nation, as apprentices. Your instruction to them will be gratuitous; but where a moderate price can be obtained for any work you do for the Indians, you will receive it, and appropriate it to the support of the Missionary establishment, and render an account to the Superintendent, who will account to this Board.

The farmers, who will have the superintendence of so much land as the nation may mark out for your use, will endeavour to make the farm, so far as relates to the erection of fences, the clearing off wood, the raising of stock, the tilling of the soil, and the preservation of the crops, a model for the nation. They are to instruct the Indians in agriculture, not by going from house to house, and farm to farm, as servants to the tribe, as this would encourage their indolence and prevent due attention to the interests of the mission; but they are to communicate and exemplify their instruction on the Missionary establishment; where they will invite, for that purpose, as many of the Indians as may choose to come; and all the produce of the farm is to be common stock, for the support of the Mission family.

The Physician will consider it his duty to be assiduous in his attention, not only to the health of the members of the Mission family; but also to the health of any diseased among the nation, who will ask his advice. His attentions are expected to be kind and seasonable, and his visits to the sick, are to be improved not only to the health of their bodies, but to advice and consolation in the concerns of their souls. And he is at liberty to teach the knowledge of the healing art, and the use of medicines, to any of the youth in the tribe, who may be desirous of pursuing his profession.

The Female part of the mission family are to instruct the Indian women who may choose to learn, and the children of the School, to sew, knit, spin, weave, to make bread, butter and cheese, and to perform the various duties of the kitchen, as washing, cooking, &c. When the Pupils attend the school, they are to communicate this instruction in the morning and evening, or at such other intervals, as will not interfere with

the prosecution of their other studies. And for the instruction of those who do not attend the school, they will find it expedient to appoint regular working days, of which they give notice, and to which they invite the women of the tribe. They will, in the management of the domestic concerns of the Mission, give the Indian women so many examples of industry, regularity, cleanliness, affection, and quietness of Spirit.

In a word, the Board instruct the members of the mission family, to attend to the duties, to which they have been respectively designated. And whatever station they severally occupy, each is expected to aid the other. You are to bear each others burdens, share each others cares, assist in each others labours, and participate in each others sorrows and joys.

VII. *Observations on the language and customs of the Indians and the prospects of extending the Gospel among them.*

Until you acquire a knowledge of their language your preaching will be by an Interpreter. But one at least of your number, either the superintendent or assistant, must consider it his duty to learn the Osage language, as soon as possible in order to avoid the expense and the inconvenience of communicating instructions through an Interpreter. The elderly Indians will have to be taught in their own language; but as the younger part of the nation, make progress in the instruction of the school, they will be prepared to hear the Gospel in your own tongue.

You are to treat the customs and usages of the Indians with great delicacy and tenderness. However absurd they may appear to you, you must not ridicule them. Those which are indifferent, you will leave to be eradicated by time, and by observations upon others which are to be preferred; and should any of them be sinful, you will endeavour to convince them of their impropriety by your own example of avoiding them, by patient reasoning, and by the word of God. The observance of the Lord's day will be new to them; you will therefore by your example as well as your precept, teach them its sacredness. Their mar-

riage rites you will find peculiar; you will therefore instruct them in the nature and duties of the married state, and as frequently as possible solemnize marriage with exhortation and prayer.

In relation to the prospects of making new settlements among the South-western Indians, and extending the Gospel among them, we instruct you generally to attend to these subjects; and to communicate from time to time to the Board any information you may obtain, that promises to be of real utility to the mission.

VIII. *Communications with the government of the United States, and with the Board of managers of this Society.*

According to the plan of the Government of the United States of Missionary Stations which they approve, (a copy of which accompanies these instructions) it will be your duty to report the state of the schools to them at certain periods. We do therefore Charge you to "report to them as often and as extensively as their regulations may require." And you will attentively and respectfully regard any suggestions from their agents, in the vicinity of your missionary establishment.

Frequent correspondence with the Board of Directors, through their Domestic Secretary, (at present Mr. Zechariah Lewis, New-York) is positively enjoined on the superintendent, and in case of his inability, on his assistant; and to render that correspondence at once easy to yourselves, and interesting to the Board, we recommend to you the keeping of a regular journal, and from that sending on to the Board extracts relative to every material occurrence. Inform the Board of your progress and your prospects. State to them your difficulties, your expenditures, and your wants; and make them acquainted with any measure which experience may suggest as proper to be adopted for the benefit of the mission. You will also forward an annual account of the produce and stock of the farm, and of the labours of the mechanics. We do not expect your epistles to be long, unless the importance of the matter to be communicated requires it; but we do expect them to be regular and frequent.

In order to carry the foregoing instructions into effect, you will, as soon as practicable, leave this city, and pursue your journey with all convenient speed and by the most direct route to the Osages of the Missouri. Through the whole extent of your journey you are authorized to solicit and receive, in the name of the Board, and for the common support of the mission, money, and such articles of food and clothing as may be useful for the missionary family: of all such donations, you will keep and transmit to the Board a faithful account. You will not however, for the purpose of soliciting contributions, create any unnecessary delay in the progress of the family to the place of destination. On your arrival among the Osages, you will convene a council of the chiefs and warriors of the nation, show them your commission, and deliver to them the talk of the Board of managers, which is here with transmitted. On the site which the nation, in council, may agree that you shall occupy, you will immediately proceed to erect such buildings as will be necessary for the whole missionary establishment—for the accommodation of the family and the schools; you will build with as much haste as is consistent with stability and safety, and with as much economy as is consistent with the accommodation of the family and the permanent interests of the mission; and as soon as the buildings are ready for occupation, you will in your several departments fully commence your missionary labours.

In the discharge of the duties of your office, be assured our beloved brethren and sisters in the Lord, that nothing in our power shall be wanting to contribute to your support, your comfort, and your success. Do not faint, nor be discour-

aged under the difficulties with which you may have to struggle. "Endure hardness as good soldiers of Christ." Count not your lives dear unto yourselves, so that you may finish your course with joy, and the ministry you have received. Your work is most honourable. "I had rather die a missionary," said one, "than live a monarch; for such stars must differ from all other stars in glory.*"

We now commit you to the guidance and protection of God. We will bear you on our minds at the throne of grace at the monthly meeting for prayer, (which we expect you will also observe) and at the meetings of the Society and Board of Managers. Be encouraged above all by the promise of Him to whom all power is given in Heaven and in earth; and who hath said, "Lo I am with you always." And may you be instrumental in turning many of the heathen to righteousness, who shall be your hope, your joy, and your crown of rejoicing, in the presence of our Lord Jesus Christ at his coming.

Brethren, we have, from the nature of the case, left many things in the performance of your duty to your own piety, prudence, and discretion. But you may expect further particular instructions from the Board, as the nature of the information received from you, and the state of the mission may from time to time require. And now, the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all, AMEN.

Signed in the name and on behalf of the Board of Managers of the United Foreign Missionary Society.

New-York, February, 1821.

* Rev. Edward Parsons, in his charge to the missionaries going to Africa.

UNION MISSION.

Advices from our first Mission Family, to the 17th of Dec. are received. Doct. Palmer, of that Mission, in a letter of the above date, writes to his brother, in White Plains, West Chester County, N. Y. as follows:

"We started from Little Rock on Wednesday, the 13th Inst. and have proceeded about 40 miles up the stream. Since we started, we have had some disagreeable weather for boating. On the 15th we had a storm of snow and hail, accompanied with considerable lightning and thunder. We hope to arrive at our destined station, within five or six weeks. Part of the brethren are already on the ground. They have purchased horses, cows, oxen, &c. It is said by those who have lived in

the vicinity of our station, that it is both pleasant and healthy. We learn that the Osages were exceedingly pleased to see the brethren—the Missionaries they had so long looked for." The Governor has just been up to settle the disturbance between them and the Cherokees. How the matter now stands, we know not, as we have not seen the Governor. In the quarrel, the Cherokees, it appears, have been to blame. I shall be more particular on this subject in my next."



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